

September 1968
The Era
Improvement

Four Witnesses of
the Book of Mormon
(see page 14)



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Cover Note

Four witnesses of the Book of Mormon, as sculptured by Ed Foughton, are shown on this month's cover. Beginning at upper left, they are Oliver Cowdery, David Whitmer, Martin Harris, and Emma Smith, the Prophet's wife. Copies are now in chapels or visitor centers in Australia, New Zealand, Scotland, South Africa, Switzerland, Hawaii, London, Los Angeles, and Logan and Salt Lake City, Utah. On page 14 are personal testimonies from these witnesses. See also "The Second Witness of Priesthood Restoration" by Dr. Richard Lloyd Anderson, page 15.

Statement From the First Presidency on Political Activities

The approaching political elections in the United States suggest again the wisdom of reviewing the counsel of the First Presidency on political matters:

"We reiterate the advice given by the leaders of the Church from time to time that it is the duty of every citizen to exercise the voting franchise in accordance with his or her convictions. We have not in the past, nor do we now seek to bring coercion or compulsion upon the membership of the Church as to their political actions. On the contrary, we have urged and do now urge that all citizens, men and women, vote according to their honest convictions. The voter should study this government and make up his mind as to what he wishes his government to be, and then, if he is so minded, vote for the one he believes will most nearly carry out his ideas about our government and its free institutions.

"The General Authorities of the Church as such do not favor one political party over another; the Church has no candidate or candidates for political office; we do not undertake to tell people how to vote. We do, however, most earnestly urge every citizen of our beloved country to take advantage of the privilege and opportunity to participate in the local primaries where representatives of both political parties will be selected, and that they exercise their God-given franchise to make their wishes known at the election polls.

"The First Presidency"

(Letter to presidents of stakes and presidents of missions in the USA, September 2, 1968.)



The Voice of the Church

September 1968

Volume 71, Number 9

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The Rapids Below

By President David O. McKay

● As I recall the influences upon my life, I believe the greatest in my youth was the memorizing of that important saying: "My spirit will not dwell in an unclean tabernacle."

I recall other warnings. One came to me as a boy. I sat on a spring seat by the side of my father as we drove into Ogden. Just before we reached the bridge across the Ogden River, a man came out of a saloon on the north bank of the river. I recognized him; I liked him because I had seen him on the stage. But on that occasion he was under the influence of liquor, and had been, I suppose, for several days.

When he saw us, he broke down and cried and asked father for 50 cents to go back into the saloon. As we drove across the bridge my father said: "David, he and I used to go ward teaching together."

That was all he said, but it was a warning about the effect of dissipation that I have never forgotten.

A little later, a teacher gave us a story to read about a group of young people sailing down the St. Lawrence River. I cannot give you the author; I cannot give you the title; but I can give you the memory that has stayed with me, about those young folks who were drinking and carousing and having a "good time" in the boat sailing down that river. A man on the shore, realizing the dangers ahead of them, cried: "Hello there! The rapids are below you!"

But they ignored this warning, and defied him. "We are all right," they said, and they continued in their jocularly and indulgences. Again he cried out: "The rapids are below you," and again they gave no heed to his warning.

Suddenly they found themselves in the rapids. They immediately began to row for the shore, but it was too late. I remember just the words of the last paragraph: "... but cursing, yelling, over the rapids, over the falls they went."

Negative? Yes. But many in the stream of life are rowing just that way.

I am deeply concerned about the personal and community-wide problems that can be and are created

by the unlimited availability of liquor. That is why I issued this statement on May 11, 1968, as petitions were beginning to be circulated to place a "liquor-by-the-drink" proposal on the November ballot in Utah.

"Citizens of Utah are now being approached to sign petitions to place on the November election ballot a so-called 'liquor-by-the-drink' proposal. It is said that this is being done in the name of creating an enforceable law.

"Let no one be misled concerning the real intent.

"The true purpose is to make liquor more easily available.

"The complaint is made that enforcement is virtually impossible under the present law. If this is true, the prevailing deplorable condition results from methodical removal of state enforcement machinery and practical nullification of local enforcement.

"This situation can be remedied through legislative action to restore enforcement provisions or otherwise modify the present statute without the board proposal now designed to make liquor available in hundreds of restaurants and eating places throughout the state, and which, according to provisions of the proposed statute, would make it possible to serve drinks even without food.

"We may expect specious arguments emphasizing economic benefits. A member of the First Presidency speaking in April Conference said, 'Surely every mother, father, and worthy citizen can see the folly of this and what it would do to our youth. We must not sell our heritage for a mess of pottage.'

"I urge members of the Church throughout the State, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for 'liquor by the drink.'"

That proposal will now be on the ballot November 5. I urge each citizen of Utah to prayerfully study everything available concerning this liquor proposition so that they may with wisdom, in the privacy of the voting booth, exercise the great privileges of citizenship. ○

*To honor President David O. McKay,
whose 95th birthday is celebrated on September 8, 1968,
The Improvement Era
respectfully prints this tribute*

The Soul of a Prophet

By Elder Marion D. Hanks*
Assistant to the Council of the Twelve

● It is said that a great man is "one of those rare souls who sees sermons in stones and books in brooks, and the bright light of God over everything. Across a reverently gay and gentle lifetime he has had eyes to see and ears to hear music which most of us miss." It could be as well said, and maybe better said, of President David O. McKay as of any other man.

In the clarity of his vision, the keenness of his intellect, the scope of his knowledge, the depth of his wisdom, David O. McKay stands a paragon. Poets, philosophers, prophets, all are within his ken—their thoughts stored in his memory through hours invested and hard labors performed. His perceptive mind, his noble character, his generous nature have translated, refined, applied, made wisdom the amalgam of his learning and his love. To him the words of a friend seem particularly appropriate: "I gave it and gave it and gave it until it was mine."

What to President McKay has mattered most? Wherein has been the emphasis? Recall the teachings of his great ministry, his instructions to his people. These few I note:

Faith in God and Christ . . . a Christ-like character . . . living outside one's self in love . . . a life worthy of trust, a clean and wholesome life . . . nobility of soul . . . education, discipline of the mind . . .

Cultivation of the beautiful and the uplifting . . . wise courtship, good marriage, family unity, family prayer . . . the sanctity of the home . . . honoring womanhood and motherhood . . . exemplary manhood . . . honoring parents and heritage . . .

Courtesy, good manners, gentility . . . hard work, service above self . . . true patriotism, love of country . . . every member a missionary . . . teaching that which has come to him from God.

How well President McKay has applied his ideals, fleshed in their skeleton, breathed into them the spirit of life! Rather than describe, let me illustrate with these incidents from my own experience.

One morning in the temple as President McKay addressed all the brethren who had come, fasting and praying, to prepare for a general conference, he calmly appraised them and then said something so simple that any one of us might have thought of it, yet none likely would have. He did, and I have not forgotten the feeling as I looked at him and heard him say (and I must paraphrase for want of specific words, but I think I have not forgotten), "We have met this morning with our bodies cleansed and clothed in clean linen, our minds prepared, our spirits subdued, to await the direction of the Lord."

Would this be a good pattern for living every day for every man?

His consideration is unfailing, his courtesy also. Recently I talked with him in his office, entering to find him seated as usual behind his desk. He had not been feeling well; he was not strong. To another person in such circumstances, it possibly would not have occurred to try to rise to greet a visitor, but I had to all but restrain President McKay as he fought to get to his feet to bid me welcome. That sweet experience brought a tear to my eye.

It led me to remember another day during the first months of my ministry when I had been asked to speak at a Primary general conference. Thinking myself to be free on the appointed day, I had accepted an invitation to address the opening meeting and was distressed then to receive an invitation to attend at the same hour the regular pre-conference meeting of the brethren in the temple, which was called a little earlier than usual. When the ladies learned of this conflict, they were, of course, concerned, their program having been prepared and printed, difficult to change.

I asked the counsel of several other good men, President McKay being away for the moment, and was assured by each that it was my responsibility to be at the meeting in the temple, notwithstanding my commitment to the Primary people, and I sorrowfully prepared to do that.

When President McKay returned, I had occasion

*From a tribute given by Elder Hanks on March 19, 1968, at Brigham Young University on the occasion of the presentation of the Exemplary Manhood award to President McKay.

"I don't believe our generation will ever produce a man like that"

to mention the dilemma to him. His immediate answer was to reassure me that I must be at the meeting to which I had committed myself, and that I should so inform the ladies.

In the temple on the appointed day President McKay arose and announced to all the brethren in the beginning that I had been committed to a Primary appointment, and then he rearranged that whole meeting in order that I, the least of them, and certainly the least important, might be in attendance for the sacred purposes that had brought us together. And then I was excused to fulfill my commitment. It seemed a small thing, but not to me; and I wondered, I confess, what other man would have been so gracious and so considerate under those circumstances.

To some, on occasions, an interview may seem like an interrogation or even an inquisition. Occasionally honest persons are alienated because they resent the nature of the questions asked, or the attitude of the interviewer.

One of the sweet aspects of an interview with President McKay, as anyone knows who has had the experience, is that while one is with him he has the full attention—the eyes, the ears, the interested heart—of a great man. I shall never forget an important interview I had with the President of the Church. I have never seen fit to discuss it in detail in public, and I do not intend to do so now, but I would simply like to note the nature of his questions and the spirit of the man who asked them. It was a forthright and intensive interview, but it was an exchange, and the questions that brought from me what he wanted to hear were questions like this (note the nature of his asking): "Are you fully loyal to your family?" "Are there any improper involvements or alliances outside your home?" "Are there any unresolved problems in your life?" Who could resent or who could answer falsely such gracious and gentle and courteous questions?

Two other incidents bespeak clearly the wholeness, the wholesomeness, and the inspiration with which God has blessed this great man.

I was leaving for Vietnam shortly before the Christmas season. I had a brief interview with President McKay to receive a message he wanted carried to our men in the bush and the rice paddy. He kept me longer than I had intended, anxious to hear, apparently, my plans and prospects for this mission. Inter-



estingly, he didn't commiserate with me or sympathize a bit when he learned that the projected absence might involve the holiday season away from my family. What he said was, "What a wonderful privilege for you to be going!"

When we were through, that great hand reached out and touched me lightly on the knee, and he said something that seemed to me to summarize the glory of his ministry and a noble lifetime. "Tell them of this exchange of love," he said. "Tell them of this exchange of love."

It was not the words of love to which he was referring, but the sweetness and beauty of the feeling in his heart, which I am sure he knew was reciprocated in my own. I wonder if that isn't really what life is all about—to have the capacity to feel and the strength to communicate, to exchange love.

An appropriate estimate of President David O. McKay was given by a prominent labor leader whom I was privileged to escort to an interview with him, together with the man's wife and two daughters. It was a remarkable experience—there was laughter, good humor, sometimes conversation that seemed a little light, sometimes very serious, in this half hour or so.

All of us enjoyed the interview; there was no posturing, no posing, no declaiming—just the simple, warm, generous, inspired friendliness exuding and expressing itself. When we left the room, the man

and his family were all in tears, and I listened to this internationally famous man say these interesting words: "I have enjoyed the experience of meeting with kings and rulers, and I have seen leaders of many kinds in many lands, but I have never met a man like that. I don't believe our generation will ever produce a man like that."

Later he repeated this statement to a group of university professors in the city, complimenting them on the blessing of living in an area near the available influence of the greatest man he had ever met.

It was said of prophets long ago, and it can be said with equal validity of David O. McKay:

"And . . . [he] did walk in the ways of the Lord, and he did keep his commandments, and he did judge righteous judgments. . . ." (Mosiah 29:43.)

"And they did wax strong in love toward [him]; yea, they did esteem him more than any other man. . . ." (Mosiah 29:40.)

" . . . and this was [his] faith . . . , and his heart did glory in it; . . . in doing good, in preserving his people, yea, in keeping the commandments of God, yea, and resisting iniquity.

"Yea, verily, verily I say unto you, if all men had been, and were, and ever would be, like unto [this man], behold, the very powers of hell would have been shaken forever; yea, the devil would never have power over the hearts of the children of men." (Al. 48:16-17.)

○

Prophet of Peace

By John M. Wallace

*I stood apart from a man of men,
And beyond in timeless space;
His works have fashioned a monument
That weathering years will not erase.*

*I stood apart from a servant of Him
Who sits on that great white throne.
His monument is a spire of grace
Built from God's work alone.*

*I stood apart from a long life of toil
In the Garden of Peace, sublime.
Through dark skies his faith spells the promise
Of God's peace on earth, in our time.*

*I stood apart as hearts were filled
With the strains of a song of love,
A song that was wafted on angels' wings
From the Garden of Peace above.*

The Parable

By Dale LeCheminant

Institute of Religion, University of Utah

● A poet with clear insight wrote about his own craft, "Style is the man," suggesting that one's individuality is the measure of the worth of his work. While he had in mind the individualistic work of a poet writing a poem, his observation is equally valid in many other areas of human endeavor. The musician, engineer, salesman, teacher, or homemaker—each is competent and has a special technique that distinguishes him from others.

Such technique, which comprises style, must also be appropriate to the accomplishment of the special task. For example, the various techniques that Jesus used as a teacher to help his followers understand his teachings are wonderfully harmonious with his work and with the conditions under which he tried to achieve it. Clearly, his central purpose was to lead men to know and to live the principles of a full life. This is reflected in his statement, "I am come that they might have life, and that they might have it more abundantly." (John 10:10.)

But the quick and effective

achievement of this purpose was not totally in his power, for a number of reasons. First, he was personally subject to the terms of earth life. His body was susceptible to the ravages of time and the cruelties of man. He had, as have all men, a fleeting number of years in this life; and his mortal inheritance, too, was death. Hence, his teachings had to be expressed with a topicality that would impress men of his own age and yet with a universality that would allow these ideas to transcend his own short lifetime and be transmitted for all ages.

Second, his hearers, too, were restricted, but in a different way. They were tied body and soul to their own political, economic, and cultural time and place in the world, conditioned by their ignorance and imperceptiveness, and strapped by their imperfect state. So Jesus' teachings could only be as perfectly and completely presented as his hearers were perfect. Brigham Young expressed this idea in an analogous situation:

"... I do not even believe that there is a single revelation, among

the many God has given to the Church, that is perfect in its fulness. The revelations of God contain correct doctrine and principle, so far as they go; but it is impossible for the poor, weak, low . . . inhabitants of the earth to receive a revelation from the Almighty in all its perfections. He has to speak to us in a manner to meet the extent of our capacities. . . .

"The laws that the Lord has given are not fully perfect, because the people could not receive them in their perfect fulness; but they can receive a little here and a little there. . . ." (*Journal of Discourses*, Vol. 2, p. 314.)

Third, since his message was of a spiritual, moral nature, it could only be taught through observance of spiritual-moral principles. Men had to be brought to the gospel by long-suffering, love, respect for the individuality of the learner and for his free agency. "Programming" people to heaven was rejected in ages past not only because it was inconsistent with spiritual-moral principles but also because it was simply impossible.

There were other qualifications for Jesus' ministry, but these mentioned are basic and in a measure dictated his approach to teaching men the gospel. All that he could do for men he did as well as he could in the given circumstances. And these circumstances involved not only people of good will who listened, but, as well, those of ill will who eagerly sought means to depreciate, embarrass, or thwart his work.

Among the rhetorical devices available to Jesus that were usable to achieve his teaching purposes, the age-old parable is prominent. Even in his day it was an ancient form, having been recognized for its values and used by such famous teachers as Socrates, a great and wise Greek thinker; Nathan, cou-

rageous prophet of God in Old Testament times; and Hillel, the kindly Jewish scholar only a generation or so removed from the Christian era. But how did Jesus—the master parable-teller—use this story form that was so many things to so many people? A parable, in review, is unhistorical, yet at the same time it is psychologically and spiritually true, clear but guarded, topical yet universal, a solution yet a problem, an answer yet a question.

Of those parabolic stories related by Jesus, a certain few have achieved far greater impact on the minds and hearts of readers than others and have lived on in the hopes and aspirations of men. Among those that have this enduring quality, among those that strike the right chords to the ear and heart in their telling, is the parable of the Prodigal Son. Found only in Luke, this story is the “clinch” in what might be called “the Trilogy of the Lost Things.”

The occasion of the telling of these three parables was that “outsiders” or “bad characters”—as two modern speech versions typify sinners—were crowding around, eager to hear what Jesus had to say. Observing this, some hypocrites, who happened to be numbered among the Pharisees and scribes, bitterly mumbled their disapproval of this degrading association of Jesus with “outsiders,” whom he welcomed and with whom he had even eaten.

Without directly announcing that he was using a parabolic device, Jesus told those present first the parables of the “Lost Sheep” and “Lost Coin,” to contrast their aloofness with the great joy in heaven “over the sinner whose heart is changed.” Then, not to let the matter rest and wanting to be certain that the hypocrites understood his point, he proceeded to tell a story of a lost son.

One should note that in each of the two preceding parables the lost thing was of value but not human. Perhaps hypocrites better understand the value of material things, such as sheep or coins, that can be used for food, sold, or used to buy other material things. But man is not a “thing”; he is a son, and hence the importance of Jesus’ bringing the value of the lost into the human realm. Importantly, then, the last parable of the “lost things,” or the one in the position of emphasis, is about a son who was lost.

While Jesus doesn’t offer an interpretation of whom those in the story represent, it seems generally accepted that the father is the Heavenly Father, and the lost son is any of the sons of the Heavenly Father who have temporarily been lost to his influence. Also, it seems from the story’s context that the other older son could represent any of the sons of the Heavenly Father, even the hypocrites themselves, who may have lost concern or love for their errant brothers. The parable, depicting the characters of the father and his two sons, is simply told through recounting their words and describing their actions as they relate to each other.

Essentially, the story is one of a young man who breaks away from parental guidance, and who, in an act of self-willed prodigality and self-regarding dissipation, wastes himself and his inheritance until he is brought to the depths of degradation, below which it would be difficult for a Jew to imagine falling: living with and feeding swine, that utterly unclean animal.

Finally, near starvation, he decides to return to his father if only just to stay alive. In return, while yet a way off, the returning son is seen first by his father, who runs to enfold his son in his arms. The father’s response is a loving impulse. He doesn’t question the boy

as to his motives for returning, and there is little concern for his worthiness to return. For the father, it seems enough for the time being that the boy has come home, regardless of his reason, and he quickly orders a celebration to be prepared for the lost one’s return.

The older son, who admits that his obedience has been a dutiful, punctilious following of his father’s commandments, is angry at the welcome prepared for that wastrel son of his father. Evidently the older son’s years of service have been for him burdensome and unrewarding in themselves, for he complains bitterly that no such reward as the sumptuous feast underway has ever been given him. The father’s reply is that all he has will go to the older son, but he couldn’t help but celebrate the return of a lost son.

It is intriguing to wonder about the meaning of the father’s statement to the older son, “all that I have is thine,” considering the son’s attitude, his seeming begrudging service to the father through the years, and the fact that he was so possessed by selfishness and resentment against the love shown to his brother. It is strange that one who is to inherit all the father has—if this represents the kingdom of God—hasn’t learned a higher motivation for service to the father than burdensome duty, if indeed he felt his work had been burdensome, and hasn’t learned to rejoice at the return of a lost brother.

The great story of the Prodigal Son illustrates the aptness of Jesus’ use of the technique of the parable. First, it was that timeless, truly spiritual quality and memorability that have guaranteed its perpetuation beyond Jesus’ own time. Most readers could recognize the lost boy from their own experience or observation of other lost sons who have misspent their lives and lost

their ideals and standards. Winston Churchill told such a sad tale in *The Far Country*. Sympathetic readers also warm to the love shown by the father to both his sons. The parable is not only universal in these aspects of life; it is also concise and to the point.

Second, the lesson was as per-

fectly told as possible so the people could understand. Exactly what was the final outcome of the lost-returned son is not treated. Jesus did not answer that and other questions raised by the parable, for such seemed not his purpose at the moment. It is possible that the hearers could not understand more. He seemingly intended to depict

the great love the father had, first in allowing his son to live as he wished, and further in his uncalculating but spontaneous manner in receiving his son back with open arms. True, there were but meager signs of repentance in the hungry boy, but who was the father to stifle these with a long verbal

A Living Presence

By Dora D. Flack

(A true story)

●“Visiting hours are over.” The words came clearly over the hospital intercommunication system.

Greta leaned over the hospital bed and buried her face in the golden hair of her six-year-old daughter, Anna, hoping she could blink away the tears and smile before she had to leave for the night.

“I’ll be here tomorrow to see how you are, little one.” Greta kissed Anna’s feverish cheek. “They won’t let me stay with you tonight.”

Anna smiled despite her discomfort. “I’ll be all right, Mama.”

Greta watched the other parents leave the children’s ward—mothers and fathers lingering for a last squeeze of a little hand. Feeling desperate and lonely, she blew a kiss back to Anna from the door and walked into the hall. Anna would be all right—or would she?

In the hospital parking lot Greta unlocked the car door and slipped behind the wheel, grasping it tightly. Uncontrollable sobs wracked her body, and her head dropped to her hands. Assured that Anna would be all right, she relieved her tensions with tears mixed with self-pity. She might just as well get it all out of her system, she thought, so she could present a composed appearance to the other six children waiting at home.

When she finally started the car, she whispered aloud, “Oh, Hans, I need you so! How can I go on alone and be both a mother and a father? We all need you!”

Her thoughts flew back to three months before, when she had sat patiently at Hans’ bedside. Although his body was deteriorating, his mind was sharp and keen.

“Greta,” he had said, “I know you feel I was extravagant when I asked you to buy a tape recorder to bring here, realizing that you will need all you can scrape together.”

“You didn’t tell me why you wanted it, Hans.”

“While I’ve been lying in this hospital bed, I’ve had lots of time to think. We know I can never get well. There will be no miracle in my case. It’s hard to leave you, knowing that you have to raise seven young children all alone. I’ve wondered how I could still help you even though I’m gone. We’ve always enjoyed a closeness and love in our family that has bound us together tightly. The gospel reassures us that we’ll be together again, if we’re all faithful. Now you must teach the children to be worthy.”

“But that’s a task for two parents, not just one,” Greta objected. “You’ve always been the one who has done the teaching and disciplining. How can I

session over the son's reasons for returning?

In the story Jesus seemed to be interested in inner tendencies of thought and attitude: the tendencies of the son to return, the tendencies of the father to receive him back, the tendencies of the older son to deplore the celebration

of the returned lost brother.

Third, Jesus taught the lesson of godly mercy in contrast to hypocritical self-righteousness in a way that permitted those who could to see the idea and apply it. At the same time the lesson allowed those who couldn't or wouldn't see to remember the story's framework and idea so that at some future

time perhaps they would be able or willing to see and use the lesson.

The love of Jesus for those who surrounded him is manifest in many ways, not the least of which is his masterful way of utilizing the parable to help men perceive principles that would elevate and save their lives. ○

Dora Flack, Bountiful (Utah) 24th Ward chorister and choir conductor, is a part-time writer and mother of six children.

do it alone?"

"That's the reason for the tape recorder. I want you to leave it here. As my strength allows me, I'll record messages for the children. Then, when you need my help and presence, you can play the tapes. Always remember that I'll be with you in this way, even though you can't see me. Don't ever forget that, Greta."

At home Greta turned the car into the driveway. The lights were blazing all over the house, as if the children needed reassurance while she was away.

She opened the kitchen door and stepped inside. The children must have been playing a quiet game, because there was no noise or confusion as she had expected. Then she caught her breath, unbelieving, as she heard Hans' voice. The children were playing the tape she hadn't had the courage to hear since he had gone. She listened more closely. His firm, soothing voice quieted her pounding heart. "And even though we might be separated from each other, you must always know that I love each one of you very dearly."

Uplifted and sustained by the sound of his voice, Greta knew she could face the children. She walked into the living room and marveled at the sweet spirit that was prevalent, the serene expression on each

young face.

Fourteen-year-old Peter looked up, startled to see his mother standing in the doorway, and snapped off the tape recorder. "Mama, please don't be angry. We were so worried about Anna—and you weren't here. I was very careful not to damage anything. But we needed Dad."

"Yes, dear, we all need Dad—even this much of him," and she touched the tape lovingly. "Anna will be all right. It's past bedtime, children. Be sure to say your prayers."

Next morning at the hospital, Greta walked down the hall toward the children's ward and pushed open the heavy door.

"Good morning, little one," she said cheerfully. "Did you sleep well?"

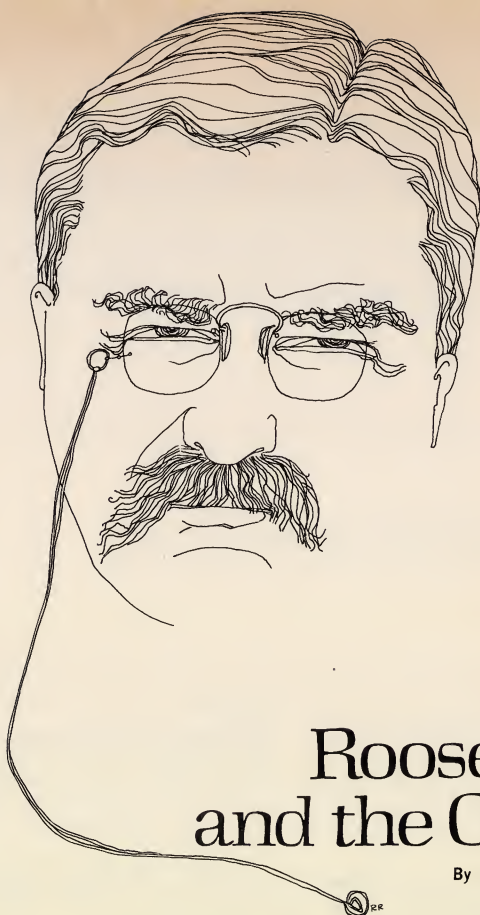
"Oh, yes, Mama." Anna hugged her tightly. "And I didn't even miss you."

"You didn't? Well, I like that! Here I was so worried about you being all alone."

"Oh, but I wasn't alone."

"Did a nurse stay with you?" Greta asked.

"Oh, no. You know, Mama, last night when all the other kids' daddies and mamas left, I felt so sorry for them. They were all alone. But my daddy stayed with me all night long. He didn't have to leave." ○



Roosevelt and the Children

By Francis Donahue

● Only when his letters to his children were published did the world come to know the rewarding ties between U. S. President Theodore Roosevelt and his family—his wife and five children. In reading those letters—and reading between the lines, too—we feel the former President's deep love for home and family.

He began to write to the children in their early childhood whenever he was separated from them, and he continued writing regularly until they reached ma-

turity. He always wrote to them as equals. Before they were able to read, he sent them "picture letters," often with simple illustrations of animals. These they kept and cherished.

Roosevelt's letters abound in descriptions and stories of living things: birds, animals, trees, flowers, and nature. To his sons at school he wrote of the antics of the household cats, dogs, guinea pigs, and other pets.

From the West he once wrote to a son:

"I have collected a variety of treasures which I shall have to try to divide up equally among you children. One treasure, by the way, is a very small badger, which I named Josiah, and he is now called Josh for short. He is very cunning and I hold him in my arms and pet him. I hope he will grow up friendly—that is, if the poor fellow lives to grow up at all."

To another son he wrote:

"I loved your letter. I am very homesick for mother and for you children, but I have enjoyed this

week's travel. I have been among the orange groves, where the trees have oranges growing thick upon them, and there are more flowers than you have ever seen. I have a gold top which I shall give you if Mother thinks you can take care of it. Perhaps I shall give you a silver bell instead. Whenever I see a little boy being brought up by his father or mother to look at the procession as we pass by, I think of you and Archie and feel very homesick. Sometimes little boys ride in the procession on their ponies, just like Archie on Algonquin.

"The other day when out riding, what should I see on the road ahead of me but a real Br'er Terrapin and Br'er Rabbit. They were sitting solemnly beside one another and looked just as if they had come out of a book; but as my horse walked along, Br'er Rabbit went lippity lippity off into the bushes and Br'er Terrapin drew in his head and legs till I passed."

Teddy Roosevelt was ever his children's playmate and companion, sharing their games and sports with great relish. He was ready to romp with them in the old barn at their Sagamore Hill home

in New York, play hide-and-seek at the White House, or read them Uncle Remus stories at bedtime.

In several letters he told of children's parties at the White House. To his sister he wrote:

"We had a delightful Christmas yesterday. At seven, all the children came in to open the big, bulgy stockings in our bed; from Alice to Quentin, each child was absorbed in his or her stocking toys. . . . Then, after breakfast, we all formed up and went into the library, where bigger toys were on separate tables for the children. I wonder whether there ever can come in life a thrill of greater exaltation and rapture than that which comes to one, between the ages of, say, six and fourteen, when the library door is thrown open and you walk in to see all the gifts, like a materialized fairyland, arrayed on your special table. . . ."

As the children grew up, the playmate of their early years became a sympathetic companion interested in their consideration of books, authors, and friends, and in their discussions of public affairs. Many of these later letters contain wise suggestions, with an occasional admonition.

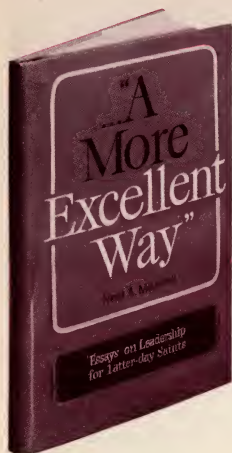
One of his most famous letters, directed to his "Blessed Ted," reads like this:

"It was the greatest fun seeing you. . . . I am entirely satisfied with your standing, both in your studies and in athletics. I want you to do well in sports, and I want even more to have you do well with your books; but I do not expect you to stand first in either, if so to stand could cause you overwork and hurt your health. I always believe in going hard at everything, whether it is Latin or mathematics, boxing, or football, but at the same time I want you to keep the sense of proportion. It is never worth-while to absolutely exhaust one's self or to take big chances unless for an adequate object. . . ."

In another letter, Roosevelt counsels his son that "character counts for a great deal more than either intellect or body in winning success in life."

It was his private role as father that Teddy Roosevelt—President, governor, writer, and big-game hunter—loved best. Late in life, he said he would rather have the printer set in type his letters to his children than anything ever written about him. ○

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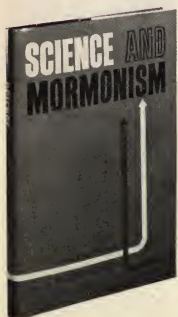
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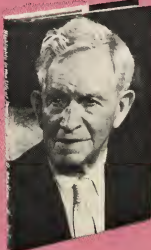
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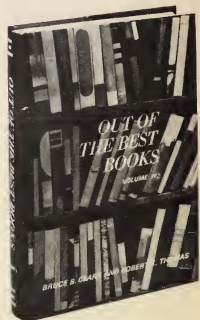
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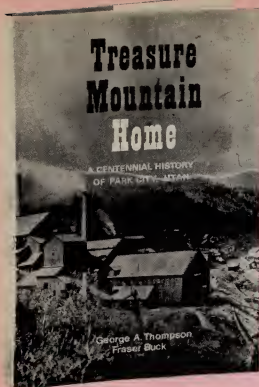


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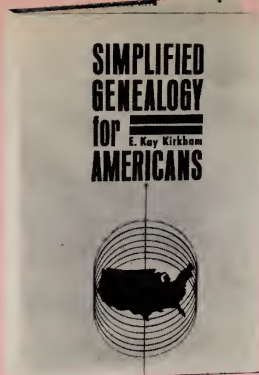
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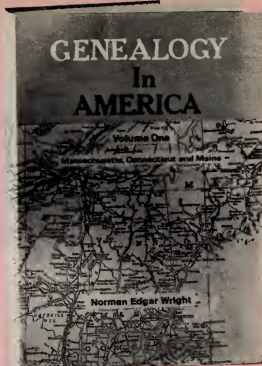
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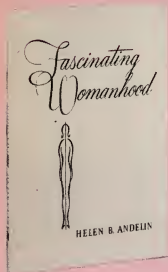
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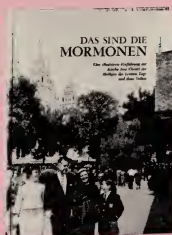
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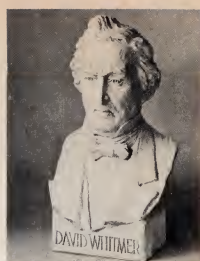
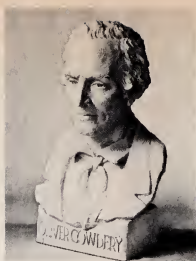
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Testimonies of Four Witnesses of the Book of Mormon

The Book of Mormon was written on thin gold plates, hidden in the ground until they were delivered to the Prophet Joseph Smith. Here are testimonies of four individuals who came to know that this book was divinely sent and that the translation was inspired of God.

Emma, wife of the Prophet Joseph Smith:

"My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the writing of the manuscripts unless he was inspired; for, when acting as his scribe, your father [Joseph] would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so . . . unlearned as he was, it was simply impossible. . . ." (Joseph Smith III, "Last Testimony of Sister Emma," *Saints' Advocate*, Vol. 2 [October 1879], p. 52.)

Martin Harris:

"I know the Book of Mormon is true. . . . I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph. . . ? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate." (*Millennial Star*, Vol. 21, p. 545.)

Oliver Cowdery:

"I wrote, with my own pen, the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God. . . . It contains the everlasting Gospel, and came forth to the children of men in fulfillment of the revelations." (*Millennial Star*, Vol. 21, p. 544.)

David Whitmer:

"It was in the latter part of June, 1829, Joseph, Oliver Cowdery and myself were together, and the angel showed them to us. . . . They were shown to us in this way: Joseph and Oliver and I were sitting on a log when we were overshadowed by a light more glorious than that of the sun. In the midst of this light . . . appeared a table upon which were many golden plates. . . . I saw them . . . and distinctly heard the voice of the Lord declaring that the records of the plates of the Book of Mormon were translated by the gift and power of God." (*Millennial Star*, Vol. 43, p. 437.)



The Second Witness of Priesthood Restoration

(Second in a series on The Three Witnesses)

By Dr. Richard Lloyd Anderson

● Oliver Cowdery not only subscribed his name as one of the three witnesses to the divinity of the Book of Mormon; he also left his personal testimony as one of the two witnesses of the restoration of divine authority in modern times. In the latter capacity, he claimed the experience of standing in the presence of angels on two distinct occasions to receive priesthood powers.

A careful search of authentic documents on his life discloses an impressive number of declarations on priesthood restoration. These were made during his career in the Church as its second priesthood officer, in the midst of his personal trials and resentments outside of its organization, at his final reconciliation with the Church, and at the closing moments of his life. One may choose to disbelieve such testimony, but no informed person can deny that it exists.

Latter-day Saints have had access mainly to Joseph Smith's descriptions of the separate restorations of the lesser and higher priesthoods, but Oliver Cowdery's version of what happened is as important by way of evidence. Because the foundation of The Church of Jesus Christ of Latter-day Saints rests on its claim of the restoration of the proper authority to represent God, it would be difficult to overestimate the importance of the second witness, Oliver Cowdery.

The tradition of yellow journalism, so characteristic of anti-Mormon literature, continues to assert that historical evidence for priesthood restoration is wanting. But over-explanation betrays spuriousness of

events as surely as does insufficient documentation. As this article surveys reliable statements on priesthood restoration, an exact parallel is built concerning the evidence of the supernatural events of the New Testament. In the case of both ancient and modern claims to revelation, convinced and dedicated men asserted the fact of divine authority, only later explaining some details for the historical record. In both situations, later explanations do not bear the embellishments of sophisticated publicity releases, but are rather what the renowned Bible translator J. B. Phillips calls "the flat, matter-of-fact recital of known events."¹ The participants in ancient and modern revelation obviously expected to be believed on the strength of their simple assertions that the events of which they testified were realities.

A pioneering culture pours practically total energy into doing and is typically deficient in both literature and polished history. Despite a consciousness of the importance of records, both the early Christian and the Latter-day Saint churches show distinct marks of this phenomenon. Their records are on occasion detailed but often incomplete due to pressures of the active care of the Church. The restoration of the two priesthoods, events of the year 1829, were evidently not made matters of formal record until some years later. Thus, Joseph Smith did not describe in detail the coming of John the Baptist until his history of that event was compiled in 1842, and then he made only brief allusion to second priesthood restoration.

This messenger stated that "he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which priesthood he said should in due time be conferred on us. . . ."⁷² Joseph Smith left one other personal recollection of lesser priesthood restoration, a speech of March 10, 1844, in which he again alluded to the preparatory nature of this authority:

"In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer, His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest after the order of Aaron, and to hold the keys of this Priesthood, which office was to preach repentance and baptism for the remission of sins, and also to baptize. But I was informed that this office did not extend to the laying on of hands for the giving of the Holy Ghost; that that office was a greater work, and was to be given afterward. . . ."⁷³

The Prophet also left a personal recollection of higher priesthood restoration in an epistle to the Church on September 6, 1842. Fervently reviewing the leading events of the restoration, he passed by lesser priesthood restoration to refer to "the voice of Peter, James, and John, in the wilderness between Harmony, Susquehanna county, and Colesville, Broome county, on the Susquehanna river, declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fulness of times."⁷⁴ Such incidental allusions to the source of modern priesthood authority were evidently characteristic of the Prophet's discourses. Speaking to the Twelve on July 2, 1839, concerning their position of leadership, Joseph Smith stressed the coming of heavenly messengers: "How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James, and John had it given to them, and they gave it to others."⁷⁵

There is a reasonable amount of detail in Joseph Smith's later recollection of both events, but as early as 1834-35 he had taken formal steps to make them public history, through including them in the Doctrine and Covenants issued at Kirtland. One revelation names important messengers of God in the latter-day dispensation and speaks of John the Baptist, whom "I have sent unto you, my servants, Joseph Smith, Jr., and Oliver Cowdery, to ordain you unto the first priesthood which you have received. . . ." The revelation also mentions Peter, James, and John, "whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and especial witnesses of my name, and bear the keys of your ministry . . . and a dispensation of the gospel for the last times; and for the fulness of times. . . ."⁷⁶

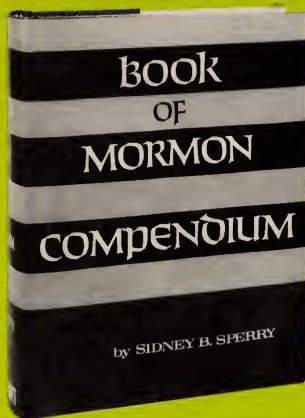
It has never been adequately emphasized that this review of the events of the restoration is the official testimony of both Joseph Smith and *Oliver Cowdery* that ancient messengers came to establish modern priesthood authority. Joseph Smith directly supervised the form of publication of these revelations, but he was assisted in policy decisions and details by the entire First Presidency, of which Cowdery was a key member.⁷⁷ In the general priesthood meeting called to accept this revision of the Book of Commandments, Oliver Cowdery spoke for the Presidency in recommending adoption of their work.⁷⁸ When this first comprehensive Doctrine and Covenants was printed, Cowdery's name appeared second to Joseph Smith's in presenting "the leading items of the religion which we have professed to believe" with solemn recognition "that we are to be called to answer to every principle advanced" on the day of judgment. Thus, the printing of the history of the two priesthood restorations in that book was formally acknowledged by Oliver Cowdery no less than by Joseph Smith, making the revelation a virtual certification by the two priesthood witnesses.

Although the Church did not explain priesthood restoration in its public literature until the 1834-35 Kirtland publications, substantial evidence shows that the events then placed on record were well understood on oral testimony from the beginning. One major proof of this is the blessing that the Prophet gave to Oliver Cowdery in the presence of the entire Smith family and major officials of the Church. The date of this blessing, December 18, 1833, makes it the earliest direct allusion to priesthood restoration known in LDS annals. The Prophet clearly assumes that the details of Oliver Cowdery's participation in two separate divine manifestations are well known, as he refers to them as a fulfillment of a prophecy of Israel's honored patriarch Joseph:

"These blessings shall come upon him [Oliver] according to the blessings of the prophecy of Joseph in ancient days, which he said should come upon the seer of the last days and the scribe that should sit with him, and that should be ordained with him, by the hands of the angel in the bush, unto the lesser priesthood, and after receive the holy priesthood under the hand of those who had been held in reserve for a long season, even those who received it under the hand of the Messiah, while he should dwell in the flesh upon the earth. . . ."^{79a}

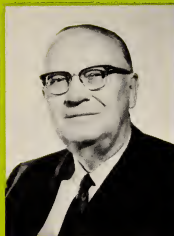
The implications of this definite reference to known facts must be underlined. Unless Cowdery and the considerable group of intimate friends of Joseph Smith knew the details of what was later described in the printed accounts of priesthood restoration, such a

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Oliver received the blessings that "should come upon the seer of the last days and the scribe that should sit with him...."

blessing would have been an enigma. So the above statement shows not only that Joseph Smith spoke openly of the restoration of both priesthoods at the end of 1833—it also proves that he and those around him had a common understanding of these events for some time prior to December 1833.

This inescapable assumption is verified by the detailed "narrative of Philo Dibble," in which he recalled a powerful speech of the prophet in Kirtland in 1831, in which Joseph Smith made a blunt answer to a challenge to his divine appointment: "No power can pluck those keys from me, except the power that gave them to me; that was Peter, James and John."⁸

There is no doubt that Oliver Cowdery also publicly claimed angelic restoration of divine authority from the beginning. His first major mission, in 1830, took him west from upstate New York through Ohio, with the ultimate destination of Missouri and the frontier Indian lands. His message is surprisingly well documented by the unsympathetic press in a number of newspaper stories mixing reporting and ridicule in various proportions. These accounts show that priesthood authority was as essential to Cowdery's message as was the Book of Mormon. For instance, a newspaper in the Kirtland, Ohio, area reported:

"About two weeks since some persons came along here with the book [of Mormon], one of whom pretends to have seen Angels, and assisted in translating the plates. He proclaims destruction upon the world within a few years,—holds forth that the ordinances of the gospel, have not been regularly administered since the days of the Apostles, till the said Smith and himself commenced the work. . . . The name of the person here, who pretends to have a divine mission and to have seen and conversed with Angels, is Cowdray [sic]. . . ."

Note that the report of Cowdery's claim to the

priesthood is associated with the direct appearance of angels. Lyman Wight, who was converted in this area, also entered in his journal that one of the missionaries "testified that he had seen angels."¹⁰ The satirical Palmyra *Reflector*, relaying information from its Ohio correspondent, emphasizes the point: "Cowdery and his friends had frequent interviews with angels. . . ." ¹¹ Such a reference indicates that Cowdery claimed more than one divine manifestation in addition to the single experience with the angel and the plates that comprised his testimony to the Book of Mormon. By his known statements, "frequent interviews with angels" would include the two priesthood restorations. In any event, contemporary newspaper accounts of Cowdery's Ohio mission are clear evidence of his public testimony of divine priesthood restoration at the beginning.

In 1834 some kind of policy decision was reached to begin publication of the main facts of the rise of the Latter-day Saint movement. It was perhaps Cowdery's initiative that brought about this first detailed but incomplete recounting of Church history, since he expressed a desire as newly appointed editor of the Church newspaper to write a "full history" in installments, indicating that he had secured "authentic documents" in order to do a responsible job. But

Artist's rendering of the restoration of the Melchizedek Priesthood, involving the appearance of James, Peter, and John to Joseph Smith and Oliver Cowdery in 1829.



A good likeness of Oliver Cowdery's signature. Copy reads: "Your Obedient Servant, Oliver Cowdery."

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such a project had only second priority in the practically oriented church, as indicated by his intention to continue "if circumstances admit."¹²

Cowdery's articles did not in fact measure up to his intention, since they terminated after talking about essentially one subject, the translation of the Book of Mormon. Nevertheless, the initial installment of the series included a detailed description of the restoration of the lesser priesthood from Cowdery's pen, the earliest published account of the event. Cowdery first recalls the question of authority for baptism that confronted the two young translators of the Book of Mormon. He then narrates their withdrawal to a place of solitude and their prayer "in a fervent manner":

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the vail was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance! . . . our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow-servant,' dispelled every fear. . . . But, dear brother, think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said, 'upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!' . . ."

"The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving. . . ."¹³

The contrast between such a circumstantial and moving description of the coming of John the Baptist and bare allusions to the subsequent appearance of Peter, James, and John has caused some believers in the restoration to question the necessity of the latter event.¹⁴ This reaction is inconsistent with Cowdery's claims. When the quorum of apostles was established, the second elder was appropriately called upon to give a solemn charge on the significance of this new office and presiding authority, about which he stated, "You have been ordained to the Holy Priesthood, you have received it from those who had

their power and authority from an angel. . . ."¹⁵

That this is Cowdery's own version of the origin of the higher priesthood is clear from the terminology of a little-known account in an early patriarchal blessing record of the Church. The document is in his handwriting and signed by him as official recorder of blessings. As secretary, he inserted an explanation of the authority of the Prophet to give blessings:

" . . . he was ordained by the angel John, unto the lesser or Aaronic Priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Friday, the 15th day of May, 1829; after which we repaired to the water, even to the Susquehanna River, and were baptized; he first administering unto me, and after, I to him. But before baptism our souls were drawn out in mighty prayer, to know how we might obtain the blessings of baptism and of the Holy Spirit according to the order of God; and we diligently sought for the right of the fathers, and the authority of the holy priesthood, and the power to administer in the same; for we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the kingdom of God. Therefore we repaired to the woods, even as our father Joseph said we should, that is, to the bush, and called upon the name of the Lord, and he answered us out of the heavens. And while we were in the heavenly vision, the angel came down and bestowed upon us this priesthood; and then, as I have said, we repaired to the water and were baptized. After this, we received the high and holy priesthood; but an account of this will be given elsewhere, or in another place."¹⁶

Cowdery's foregoing personal statement is important as a private confirming record of the public account of Aaronic Priesthood restoration, but it is also important in indicating his own explanation that a higher priesthood restoration followed afterward. This 1833 account is the earliest known extended description of priesthood restoration. The account alludes to the dual restorations. Whether or not the record "in another place" was ever written, the subsequent ordination to "the high and holy priesthood" is authenticated.

Accurate history demands an exposure of statements falsely attributed to Oliver Cowdery about priesthood restoration. Following his spirited quarrel with Church leaders, he withdrew from the Church and was excommunicated April 12, 1838. A pamphlet circulated under Cowdery's name that was supposedly published the following year: *Defense in a Rehearsal of My Grounds for Separating Myself from the Latter Day Saints*. Although the authenticity of the pamphlet has been generally assumed, it is a strangely

"And while we were in heavenly vision, the angel came down...."

confused work to come from Cowdery's articulate pen. It repeatedly mentions the priesthood, "about which I am beginning to doubt"; yet it asserts the reality of the appearance of John the Baptist, "which I doubt not and deny not." With naive bewilderment, the pamphlet relates that the voice of the angel "did most mysteriously resemble the voice of Elder Sidney Rigdon, who, I am sure had no part in the transactions of that day." This is unlikely language to have come from the incisive mind of Cowdery, whose extensive recorded talks and preserved letters are never ambiguous on any issue. The fact is that the pamphlet has been accepted at face value for over half a century without any serious investigation of its genuineness.

Cowdery's purported *Defense* was first published by the belligerent evangelist R. B. Neal, the moving spirit of the American Anti-Mormon Association. His colorful tracts insisted that the discovery of this pamphlet was a death blow to Mormonism.¹⁷ Supposedly published in Norton, Ohio, by "Pressley's Job Office" in 1839, no original can be found, nor can any other printing earlier than Neal's 1906 edition.¹⁸ Norton is not a location known to have had a press; "Pressley's Job Office" by all census and property investigations fails to find confirmation; and in 1839 Cowdery was constantly in Kirtland, the fact of his presence being recorded in preserved town records and as a witness on deeds throughout the year, including the month that the pamphlet was ostensibly prepared.

If the foregoing incongruities raise more than reasonable doubt, the following considerations clearly show that no such *Defense* was published and circulated: (1) Mormon periodicals of the early period constantly noted and commented on anti-Mormon literature, and attacks on the faith were publicly refuted. Of greater significance, notorious Mormon dissenters were praised and quoted by a vigorous anti-Mormon press. Neither side displays any awareness of the purported Cowdery *Defense*. (2) Lawyers who knew Cowdery intimately while he was out of the Church indicate that he studiously avoided any public or private comment on Mormonism while in non-Mormon society. The prior appearance of a pamphlet of exposure is inconsistent with these known tactics of his life. (3) Cowdery was challenged sharply at his return for a letter that was published

and circulated among dissident Mormons. His former associates would have also asked for an explanation of his *Defense*, had it existed.

The discovery in 1934 of the Oliver Cowdery letters in the possession of Phineas Young's descendants clearly disclosed Cowdery's personal convictions about the priesthood while out of the Church. The spurious *Defense* has nothing in common with these personal writings of Cowdery in the same period. This correspondence reveals a man who waited a decade for an apology that never came. He felt that his character had been unjustly debased with charges of dishonesty at his excommunication. A practicing lawyer, he was fully aware that his testimony of the priesthood would be judged in large part by his personal reputation. In the most touching of all his letters written while out of the Church, he pled indirectly with Brigham Young for public exoneration prior to his contemplated return:

"I have cherished a hope, and that one of my fondest, that I might leave such a character, as those who might believe in my testimony, after I should be called hence, might do so, not only for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so,

Extract from a letter of Oliver Cowdery to Phineas Young, March 23, 1846, in which Elder Cowdery affirms having "stood in the presence" of John and Peter.

I might leave such a character, as those who might believe in my testimony, after I should be called hence, might do so, not only for the sake of the truth, but might not blush for the private character of the man who bore that testimony. I have been sensitive on this subject, I admit, but I ought to be so, you would be, under the circumstances, you stood in the presence of John and Peter, brother Joseph, to receive the latter part of the Holy Spirit, and to receive the greater, and looked down through time, and witnessed the effects that have must produce, you would feel what you have now felt, were wicked men conspiring to lessen the effects of your testimony on men, after you should have gone to your long journey's end. That is enough, & this I will here say, that I cannot fully comprehend the purpose of brother Hyatt's letter from your last, in referring to a conversation by one of them, I am fully, doubly, satisfied, that all a person's character will be fully

"I have been sensitive on this subject, but you would be had you stood
in the presence of Peter."

You would be, under the circumstances. Had you stood in the presence of John, with our departed Brother Joseph, to receive the Lesser Priesthood—and in the presence of Peter, to receive the Greater, and looked down through time, and witnessed the effects these two must produce, you would feel what you have never felt, were wicked men conspiring to lessen the effects of your testimony on man, after you should have gone to your long sought rest."¹⁹

It is no surprise that the man holding these convictions returned to the Church two and one-half years after writing the above letter. Since he arrived at Council Bluffs in the midst of a session of the October 1848 conference, his first act was a public reiteration of his testimony of the divine events of the restoration. The most detailed record of this public speech was then written by Reuben Miller, who later insisted that his diary contained a "verbatim report," and who was vitally interested in Cowdery's views on priesthood because Miller had been misled by Strang on the same issue.²⁰ Furthermore, it is clear that Miller's diary is both accurate and reasonably comprehensive, when compared to contemporary official records. A major portion of Cowdery's returning speech pertains to priesthood restoration:

"I was present with Joseph when an holy angel from God came down from heaven and conferred, or restored, the Aaronic Priesthood and said at the same time that it should remain upon the earth while the earth stands. I was also present with Joseph when the Melchizedek Priesthood was conferred by the holy angels of God, which we then confirmed on each other, by the will and commandment of God. This priesthood is also to remain upon the earth until the last remnant of time. This holy priesthood we conferred upon many and is just as good and valid as if God had conferred it in person."²¹

Cowdery lived but a year and a half after this solemn restatement of his testimony to the supernatural basis of the restoration of the gospel. His own letters and contacts with several Latter-day Saints during this period show conclusively that his position on priesthood restoration never changed. Moving in the winter of 1848-49 to Richmond, Missouri, Cowdery spent a snowbound fortnight with Samuel W. Richards, who procured as a souvenir a

handwritten statement that Cowdery stood "with Joseph the Seer" to receive divine authority:

"John the Baptist, holding the keys of the Aaronic priesthood; Peter, James, and John, holding the keys of the Melchizedek priesthood, have also ministered for those who shall be heirs of salvation, and with these ministrations ordained men to the same priesthoods. . . . Accept assurances, dear Brother, of the unfeigned prayer of him who, in connection with Joseph the Seer, was blessed with the above ministrations. . . ."²²

Perhaps the original autographed statement may yet be found, but the fact that Richards obtained it from Cowdery and published it is sufficient evidence that it is Cowdery's personal testimony.²³

Richards' recollections of his two weeks with Cowdery emphasize the materiality of priesthood restoration. Cowdery described the "personality" of these ancient prophets, together with "their heavenly appearance" and penetrating eyes. When Richards recalls placing "my hands upon his head where these angels had placed theirs," he is undoubtedly reporting Cowdery's specific concept of the method of ordination, not only of John the Baptist, but also of Peter, James, and John.²⁴ This point is important because it has been denied that they received a physical ordination from Peter, James, and John on the grounds that "ordain" may have the more general meaning of "appoint."²⁵ But in every statement where Cowdery describes the double restoration, identical vocabulary appears for both events, vocabulary that refers, as it does with the Aaronic Priesthood, to the physical contact of the hands of John the Baptist. The word "ordain" as used by both Joseph Smith and Oliver Cowdery uniformly refers to the physical laying on of hands both in the context of human priesthood transfer and also in the experience of receiving priesthood from John the Baptist. Their own usage must define what they meant by the same terminology applied to the restoration of higher priesthood by Peter, James, and John. As a matter of fact, Joseph Smith went on record with descriptions of physical ordination similar to Cowdery's. The official minutes of a blessing of Cowdery referring to priesthood restoration were quoted earlier in this article, in which the Prophet refers to the ordination to "the lesser priesthood" specifically "by the hand of the angel," and the subsequent reception of "the holy



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"Oliver Cowdery as a man is a superb individual: sensitive, perceptive, intelligent, with an outspoken honesty...."

priesthood under the hands of those" who had walked with Christ.

In the past, Latter-day Saint history has been presented with less historical documentation than is presently available to confirm its essential structure. The collected statements of Oliver Cowdery on priesthood restoration immeasurably reinforce Joseph Smith's claim that two distinct priesthood restorations took place. All of the seven direct references of Joseph Smith to priesthood restoration allude to the second occasion when higher priesthood was restored, and five give some detail about it. Likewise, four of the five detailed references of Cowdery to priesthood restoration allude to the second occasion, and three of these describe the conferring of additional priesthood by further messengers. Although more detail is known about the coming of John the Baptist, the evidence is equally strong for the appearance of Peter, James, and John. From his many related remarks, there is no question that Cowdery considered the second experience the more important.²⁴ And his testimony about priesthood is consistently given from 1830 until his death in 1850. To demand more than this is to impose an unrealistic perfectionism upon history.

Oliver Cowdery as a man is a superb individual: sensitive, perceptive, intelligent, with an outspoken honesty that made him a courageous dissenter on more than one occasion in an eventful life. He left solid references and vivid descriptions of two separate priesthood restorations in his own writing in Church records, in personal conversations, in spontaneous private letters, and in his last recorded public speech at the close of his life. If human integrity exists, the restoration of the two priesthoods is a supernatural reality of the modern world.

(To be continued)

FOOTNOTES

¹J. B. Phillips, *Ring of Truth* (New York: The Macmillan Company, 1967), p. 32. Compare Phillips' admission (p. 112) that New Testament resurrection appearances are not arranged as evidence by critical legal or historical standards: "I should be highly suspicious of them if they were."

²*Times and Seasons*, Vol. 3, No. 19 (August 1, 1842), p. 866. Modifications in quotations in this article are limited to corrections and modernizations in spelling and punctuation. This account is reprinted in *Documentary History of the Church* (2d ed.; Salt Lake City, 1946), Vol. 1, pp. 39-40.

³*DHC*, Vol. 2, pp. 249-50. This reminiscence does not mention Oliver Cowdery, but the allusion is incidental and not descriptive as detailed. The first-person-singular method of narration merely underscores the personal involvement of the Prophet.

⁴*Times and Seasons*, Vol. 3, No. 23 (October 1, 1842), p. 936. The quotation is found in *D&C* 128:20.

⁵*DHC*, Vol. 3, p. 387.

⁶*D&C* 50:23 (1835 ed.); *D&C* 27:8, 12-13 (current ed.).

⁷See *DHC*, Vol. 2, p. 51, entry of April 19, 1834, for the blessing of Oliver Cowdery "th[is] he be qualified to assist Elder Rigdon in arranging the Church Book of Covenants," 7, 1835. These minutes were printed as the final item in the Kirtland edition of the *D&C*.

⁸Church Historian's Patriarchal Blessing Book 1, p. 12, copied into Patriarchal Blessing Book 2, p. 23, cited in Joseph Fielding Smith,

"Restoration of the Melchizedek Priesthood," *Improvement Era*, Vol. 7, No. 12 (October 1904), p. 945. The Patriarchal Blessing Book 1 is similar to that recorded in 2 Nephi 3 but is a fuller version, which is also referred to by Cowdery in his explanatory notes to the blessings given them.

⁹*Early Scenes in Church History—8th Book of the Faith-Promoting Series* (Salt Lake City, 1882), p. 80.

¹⁰*Painesville Telegraph*, November 16, 1830. A reprint of the article is found in Francis W. Kirkham, *A New Witness for Christ in America* (4th ed.; Salt Lake City, 1967), Vol. 1, pp. 433-34. Compare the letter in the same paper of December 7, 1830, ridiculing the commission of Cowdery "directly from the God of Heaven, and Jesus Christ, with whom he has personally conversed." *Ibid.*, p. 435.

¹¹Quotation from Journal of Lyman Wight, *Saints' Herald*, Vol. 29 (1882), p. 192.

¹²*The Reflector* (Palmyra, N.Y.), February 14, 1831, p. 102.

¹³*Latter Day Saints' Messenger and Advocate*, Vol. 1, No. 1 (October 1834), p. 13.

¹⁴*Ibid.*, pp. 15-16. The value to the Church of the description is undermined by the custom of printing it in recent editions of the *Pearl of Great Price* as a footnote to Joseph Smith's account of the restoration of the Aaronic Priesthood.

¹⁵Jason W. Briggs, an influential founder of the Reorganized LDS movement, took the position that the only ordination really necessary for the restoration of authority was that of John the Baptist. Any manifestation after that was priesthood authorization by commandment, not a further ordination by laying on of hands. *History of the Reorganized Church of Latter Day Saints (Independents)* (Independence, Missouri, 1951), Vol. 3, pp. 224-25. The official interpretation of RLDS history takes a similar position, acknowledging the coming of Peter, James, and John, but logically denying the necessity of their presence by inferring that they brought a "command" of God, not a further physical ordination. *Ibid.*, Vol. 1, pp. 63-66.

¹⁶*DHC*, Vol. 2, p. 195, February 21, 1835.

¹⁷Patriarchal Blessing Book 1, No. 1, pp. 8-9. LDS Church Historian's Office. The entry originated December 13, 1833; it was published in full in Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce B. McConkie (Salt Lake City, 1956), Vol. 3, pp. 99-100. This explanation prefaced the blessing of Joseph Smith upon Cowdery quoted in this article and was obviously intended to acquaint the uninformed reader with the facts of the priesthood restoration as already understood by those present. Cf. note 8a. It was copied into Patriarchal Blessing Book 2, pp. 14-15.

¹⁸*Defense*, Neal said, "No more important document has been unearthed since I have been engaged in this warfare." "Sword of Laban," *Leaflets*, No. 11, p. 1.

¹⁹The date of Neal's receipt of the supposed *Cowdery Defense* is June 2, 1905, according to his letter printed by Wingfield Watson, *Prophetic Confecracy*, No. 6 (1905), p. 1. This is the first known reference to its existence.

²⁰Letter of Oliver Cowdery to Phineas Young, Tiffin, Ohio, March 23, 1846, LDS Church Historian's Office. The text cited is my transcription and translation from a photograph in the Historian's Office. The story of the discovery and the first publication of the letter is found in the talk of Alonzo A. Hinkle, *Conference Report*, 104th Annual General Conference (Salt Lake City, 1934), p. 127-29. The letter is reprinted by Stanley R. Gunn, *Oliver Cowdery* (Salt Lake City, 1962), pp. 250-51.

²¹See Richard Lloyd Anderson, "Reuben Miller, Recorder of Oliver Cowdery's Reaffirmations," *Brigham Young University Studies*, Vol. 8, No. 3 (Spring, 1968), pp. 277-93.

²²Reuben Miller Journal, LDS Church Historian's Office. The text is copied from the journal, with the exception of the incomplete phrase discussed in note 26 of this article. The plural "angels" is the reading of the original, though some published accounts have erroneously dropped the final "s."

²³Statement of Oliver Cowdery to Samuel W. Richards, January 13, 1849. The text is copied from the earliest known publication (*Deseret News*, March 21, 1849), which was transcribed by Richards' description of the circumstances of obtaining the statement: "As he was about to take his leave he penned, with his own hand and in my presence, the testimony and statement hereunto, which I have verily recorded. The earliest entry to mention the statement in Richards' incompletely preserved journal is that of June 26, 1881.

²⁴The entire study of ancient history is based on copies of documents now known to have existed, since there are no originals of any major writing of antiquity, including the New Testament. But Cicero's letters are still his, even if they only exist in later copies. The same is true of the study of modern history.

²⁵These memories of Richards were printed 50 years after the visit with Cowdery but probably were recollections repeated fairly often prior to that time. Obviously, the act of laying his hands upon Cowdery's head would be easily remembered, together with the personal significance of the act at that time. When he recalled the physicals of Cowdery's ordination, he was 74 and acute enough to hold demanding positions of Church leadership.

²⁶*History of the Reorganized Church*, Vol. 1, pp. 64-65. This interpretation was analyzed by F. Henry Richards, *Independence, Missouri, 1946*, p. 103.

²⁷For instance, the incomplete phrase is normally left out of the Reuben Miller account of Cowdery's speech at his return to the Church. It appears immediately after the description of the ordination to the Melchizedek Priesthood "by the holy angels on God" and reads: "...and was the more necessary in order that I might receive the income according of the thought, Cowdery was obviously expressing the opinion that the restoration of the higher priesthood was "all the more necessary" than the lesser priesthood.

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The Era Asks

About Church Schools



Throughout much of the world, September represents "back-to-school" month for millions of students. Well over 100,000 of these students are Latter-day Saint youths attending Church-sponsored institutions. Harvey L. Taylor, administrator of Church schools—all Church schools other than Brigham Young University—has had a distinguished career in education, including service as elementary school teacher and principal, high school principal, school district superintendent, and college president, and activity in numerous educational committees and associations.

Q. How large and widespread is the Church school system?

A. Church schools are of several kinds and are located in many places throughout the world. Each school serves the particular needs of Church youths in that area. Church elementary and secondary schools are located in areas where they can assist governments in providing educational opportunities for our youth,

such as in Mexico, South America, and some Pacific islands. In addition, the Church College of Hawaii, a four-year liberal arts college, is centrally located in the Pacific to serve Latter-day Saint youths from the Pacific and Far Eastern countries. Institutes of religion are now in operation near colleges and universities where there are large enrollments of Latter-day Saint students. Seminary programs—released time, early

Classroom wing of Church College of Western Samoa. School serves students from island of Upuio.



Students at Vaioia school in Western Samoa learn dances in physical education class. Church plantation adjoins school.



Typical classroom scene in one of 30 chapels used in Mexico.



morning, Indian, or home study—are organized in 49 states in the United States and in nine other countries. The accompanying chart provides a more detailed summary of the extent of the Church school system.

Q. Why is the Church involved in such a large educational program when its prime mission is religion?

A. Governments in some countries where the Church is now rapidly increasing in membership do not provide educational opportunities for a large percentage of children; thus, the only opportunity these youngsters have for an education is often through parochial schools. The situation in these countries now is similar to that of the Saints when they first settled in the Rocky Mountains. All schools in the early days of the Church were church schools, and most of these were closed when the states established schools sufficient to provide for the needs of all youth.

The prime mission of the Church involves religious education. Therefore, the whole seminary and institute program is designed to provide religious instruction in connection with regular secular education. In all elementary and secondary Church schools, regardless of the countries in which they are located, classes in religion are taught daily.

Q. Are all Latter-day Saint youth in these underprivileged areas able to attend Church schools?

A. I wish this were possible. We are working to this end as rapidly as Church funds can be made available.

Q. Where should we have more Church schools?

A. In areas where there are large numbers of Latter-day Saint young people who cannot attend government schools. This is particularly true in Latin American countries and various areas of the Pacific.

Q. Is the language of the country spoken in the

elementary and high schools?

A. Children are taught in their native language in all Latin American countries and in Tahiti. However, English is taught in these schools as a second language because English-speaking students are in demand for employment, and because in the Pacific few curriculum materials are available in Pacific island languages; also, many graduates of the Pacific schools go on to attend the Church College of Hawaii, where they study in English.

Q. How are our educational efforts accepted in the South Seas?

A. Very well. Our standards of education are high, and the quality and preparation of our teachers excellent. Our buildings and equipment are the best. An example of acceptance is in Tonga. King Taufa'ahau Tupou IV, a remarkably well-educated man with fine leadership ability, has been on our Liahona campus, has given commencement addresses, and has spoken highly of the school on many occasions. The Liahona High School band is recognized as the most outstanding band on the island. It is really the "official" band of Tonga and usually plays at government functions and celebrations, and when tourist ships arrive on the island of Tonga'tapu.

Q. The Church operates several plantations in the Pacific. What do these have to do with the schools?

A. Plantations are operated to serve our schools in Samoa and Tonga. We have approximately 2,000 acres on which we raise beef and dairy cattle, swine, and chickens; native food crops, such as taro, coconut, and bananas; and western vegetables such as corn, beans, carrots, and cabbage.

Because of the great distance students have to travel from the various islands, we maintain boarding

Student receives individual attention in an elementary class in Mexico.



Liahona High School students participate in physical educational activity.



Chilean third graders work in narrow quarters.



schools at Tonga's Liahona High School and at the Sauniatu and Vaiola schools in Western Samoa. Students work 12 to 15 hours a week on the plantation to help earn school expenses. The food produced on the plantation is used in our cafeterias.

At Benemerito in Mexico, students work two hours a day on a large ranch—part of the school campus—to help meet their school costs.

All student work is carefully supervised and is considered part of student vocational training.

Q. Can you use more teachers from the states in the Pacific schools?

A. Yes. In most cases teachers serve on a three-year contract. However, under certain circumstances, their contracts can be renewed for an additional three years. Any teacher interested should write to Office of the Administrator, A-333 ASB, Brigham Young University, Provo, Utah 84601.

Q. Is the Church College of Hawaii fulfilling its original purpose to serve as a college for the youth of the Pacific?

A. Yes. When President David O. McKay participated in the ground-breaking ceremonies at the college on February 12, 1955, he said, in part: "... and from this school, I tell you, will go men and women whose influence will be felt for good toward the establishment of peace internationally."

The school is becoming internationally known as a summer retreat for scholars wishing to study Polynesian history, culture, and customs. Many of the graduates of the school return to their respective homelands to become teachers and workers.

Ten languages are spoken on this campus. To nearly all of the students, English is a foreign language. Most of them come from the Pacific and Far East.

The school is producing outstanding athletic teams. During the past year, its rugby team became the unofficial U.S. national champions, and the volleyball team placed fourth nationally.

Q. What is the state of progress of schools in Mexico?

A. This is an inspiring story. About twelve years ago, there were only one mission and fewer than 8,000 members in Mexico. We now have five missions and over 50,000 Saints.

Because of insufficient educational facilities, the Church felt the necessity of providing secular education for its children. President McKay gave permission for Church cultural halls and classrooms to be used as schools, but at the same time he made this statement: "Remember, we must have all Latter-day Saint teachers. You go ahead and organize the schools and the Lord will provide the teachers." A year ago, we attended the first conference of Latter-day Saint teachers in that country. Of the 150 present, nearly all were recent converts and were certified by the Mexican government. They are strong in their testimonies and in their educational preparation.

Our elementary schools in Mexico serve grades one through six, but since not many of our Latter-day Saint Mexican students were attending high school, it was determined that we should build a large high school in Mexico City. It was estimated that we would need 300 acres for a school site and sufficient land to raise meat and other foods for our boarding students. The story of how we located this land is dramatic. To find 300 acres of good producing land near Mexico City is almost unheard of. However, one day we received a call from a young man saying that he had found a beautiful farm of 286 acres that was for sale.

Students at Vina del Mar dance "el pericon," national dance of Uruguay.



Students of Church College of New Zealand assemble. English custom prevails, and students wear uniforms.



The missions in Texas now teach in both English and Spanish.

I went to Mexico immediately and found the land to be exactly what we needed. Not only was there large acreage, but a large dairy herd and a milk processing plant also. Elder Marion G. Romney, then in charge of the Mexican missions, came to Mexico the next day and was impressed with the property. Within 48 hours, the land was purchased, and this opened the way for one of the finest school plants in Mexico.

On this property we have an elementary school serving students in the local area, a high school serving graduates from all our schools in all of Mexico, a preparatory school for high school graduates wishing to attend a university, and a normal school or college for high school graduates desiring to prepare themselves to become teachers.

The children are still quite young when they graduate from the sixth grade and leave their homes to come to Benemerito. The Church Board of Education, therefore, authorized the building of 50 cottages, each housing 16 students and foster parents. In these homes the children live in a family situation, doing their own cooking, washing, and housekeeping, and having evening prayers, home evenings, and other family activities.

Students go to school from eight until two o'clock, when they all have jobs of one kind or another at the school or on the ranch.

On July 27 of this year, 16 new buildings were dedicated by President N. Eldon Tanner. The Taber-

nacle Choir, in Mexico as a part of the pre-Olympic ceremonies at the Palace of Fine Arts, sang at the dedication.

Adjacent to the campus we have constructed a beautiful seminary building. Every student registers for daily seminary classes. As a part of the seminary building, a fine auditorium serves for Sunday services.

Q. How is the school accepted by Mexicans?

A. We constantly turn down requests from prominent non-LDS Mexican people who want to send their children to this school for their education. The school has received an excellent rating from Mexican public school officials. Mexican cabinet officials participated in the dedication services of the new buildings. We use texts furnished by the Mexican government. All teachers are Mexican citizens.

The schools in Colonia Juarez and Colonia Dublan, Mexico, were established many years ago and until the last few years have been "transplants" of United States institutions. However, the curriculum has now been changed and is the same as that in Mexican government schools. Our graduates can now be admitted to institutions of higher learning in the country.

Q. What can you report about the Chilean schools?

A. Several years ago, it was decided to establish three pilot schools in or near Santiago, Chile. These schools were to be located in the classrooms and cultural halls of chapels as in Mexico. However, because of the rapid increase of enrollment, extra

Elementary school students at Papeete, Tahiti, move chairs to open bowery for assembly.

Missionary from Hawaii instructs Navaho Indian seminary students at Tuba City reservation school.

Chilean sixth grade committee members develop chart. Use of student committees is new to Chilean schools.



Ricks College is rated very high in academic circles.

classrooms are now being built on space adjacent to various chapels.

Currently, schools are in operation at Santiago, Valparaiso, and Vina del Mar. These schools have been very well accepted. Enrollment has increased this year from 375 to 811. All classes are taught in Spanish, and teachers and directors are citizens of Chile. The superintendent, however, is from the United States. Our former superintendent was asked by the Bolivian government to help revise its educational system.

The future of the schools in South America will depend upon policies adopted by the Church Board of Education. The need is there, and, as in Mexico, a large percentage of the school-age children are unable to receive an education. The Church is growing rapidly in this area. About eleven years ago, there were five members of the Church in all of Chile. Today, there are nearly 12,000. Therefore, it is possible that more schools may be established in the future, not only in Chile but also in other South American countries.

Q. Do you have anything to report on Ricks College?

A. Ricks College is the largest church-related junior college in the world, with an enrollment this year of nearly 4,000 and a campus of 275 acres. Since Ricks is the only junior college in the Church school system, it serves a real purpose in the lives of thousands of young people who come there to begin

their college work. The Board of Education has authorized the construction of many new buildings, including residence halls for students.

The school is rated high in academic circles in the country, and the faculty is strong in terms of the number of doctorates. A college stake was organized there on May 7, 1965.

Q. Is the LDS Business College a part of the Church school system?

A. Yes. The LDS Business College is accredited as a junior college of business and serves between 800 and 1,000 students a year. This spring 148 students were graduated. A regular institute program is organized on the campus to provide religious instruction for all those attending.

Q. Is the seminary and institute program spreading worldwide?

A. Yes. We now have seminaries and institutes in 49 states in the U.S. and in Canada, and seminaries in West Germany, Japan, Finland, Guatemala, Panama, Mexico, England, and Australia.

Under a new plan approved by the Board of Education, it now becomes possible for Latter-day Saint youth throughout the world to participate in the seminary program through home study. A pilot study that was conducted in three states last year proved very successful. Home-study packets that have been developed by well-trained curriculum experts are sent to students through branch presidents who make application. Once a week students meet with a teacher in their respective branches. Once a month students in a given area meet with a full-time seminary coordinator to spend half a day on lessons and half a day in recreational activities, under the supervision of the MIA. This fellowshiping has many advantages and helps Latter-day Saint youth establish

Chilean second graders learn math in child-directed demonstrations, a method new to Chilean education.



Liahona High School students at Tonga help earn way by loading coconut husks, to be used for fuel in churches and schools.



Eighth-grade art students practice technique at Vina del Mar school in Chile.



acquaintances with others of their own faith. This program can grow into early-morning seminaries when there are enough students to warrant it. At the present this is the most exciting innovation in Church school education.

Q. What is the most thrilling aspect of your work?

A. To see Latter-day Saint youth of many cultures in many lands eager for learning, personal growth, and development.

—To witness baptisms of hundreds of young people as a result of the influence of our schools, seminaries, and institutes.

—To hear testimonies of youth in many cultures

and languages bearing witness that they know the gospel of Jesus Christ is true.

—To see the happy faces of Indian children as I visit them in their classrooms and realize that in our time the promises made to their fathers are coming to pass.

—To see evidence of high ideals and wholesome standards of young people who are receiving Church school education.

—To hear the gratitude of parents whose children are learning to “read and write.”

—To work with well-trained, dedicated teachers and administrators and their families who give so much of themselves that this work might go forward. ○

CHURCH SCHOOLS (other than BYU)

(June 1968)

Country	Elementary (location)	Secondary (location)	College (location)	No. of students	% of faculty from local area
<u>United States:</u>					
Hawaii			Church College of Hawaii (Laie)	1,096	
Idaho			Ricks College (2-yr. at Rexburg)	3,498	
Utah			LDS Business College (Salt Lake City)	656	
<u>Pacific Islands:</u>					
New Zealand		Church College of New Zealand (high school— Temple View)		647	13%
Western Samoa	3: Apia, Sauniatu, Vaiola	Church College of Western Samoa (high school—Apia)		1,136	68%
American Samoa	7th & 8th grades— Pago Pago	Mapusaga High School (Pago Pago)		364	10%
Tonga	9: various chapel locations	Liahona High School (Nuku'alofa)		1,232	57%
Tahiti	Papeete Primary School			482	71%
<u>Mexico</u>	30: in various cities	Juarez Academy (Colonia Juarez) Benemerito (Mexico City)	Benemerito Preparatory & Normal Schools (Mexico City)	5,924	100%
<u>Chile</u>	3: Santiago 2: Valparaiso, Vina del Mar			811	96%

Seminaries:

United States	209 full-time seminaries, and 2,002 early-morning seminary classes in 49 states Home study classes in 32 branches			
Foreign Countries	Mexico	(758 students)		
	Guatemala	(50 students)		
	Panama	(17 students)		
	West Germany	(50 students)		
	Japan	(72 students)		
	Finland	(32 students)		104,268
Indian program	1,308 classes			14,259
<u>Institutes</u>		located at 228 colleges & universities in 34 states & 3 foreign countries	38,732	



Part 2

The Flight of the Women and Children

By Karl B. Young

Professor of English, Brigham Young
University

● At daylight on the morning of July 27, 1912, a young man on a mule came riding up to Dave Brown's place in Chuichupa. He had ridden all day and all night, bringing instructions from President Romney down in the lower valley 80 miles away. The word he brought was that the colonists were to bundle up their women and children and send them out of Mexico. The rider had left this message and had then changed mounts and come on to Chuichupa. Chuichupa's bishop, George T. Sevey, did not live in town. He was running a dairy over in a grassy swale, where an old saw-mill had been located. The boiler of the abandoned mill, its carcass rusting away in the heavy mountain rains, was lying out there with the long grass growing up around it, and it was a good place to graze cows.

Bishop Sevey's location meant that there was no one with authority in town except Dave, the bishop's counselor. Thus the young

man had come straight to Dave.

Dave was just going out to do his morning chores when the messenger reined up in the yard and handed him those letters. They advised the bishop to get the women and children ready to go and said that the women could take 100 pounds of luggage each and 50 pounds for each child. That was all the baggage that would be allowed. Everything else was to be left in their homes, which the families were about to abandon. The men were to take their families over to Rio Chico station and send them on the train to El Paso, and then they were to remain behind.

Dave took the young man into the house and had his wife cook breakfast and make a bed for him. But the messenger went back out with Dave in order to put his mule away while Dave saddled up to ride over and tell the bishop. As Dave was cinching up his saddle, the rider gave him some verbal instructions that were to accompany the written ones. Besides telling

the men to pack up their families and send them out, the written instructions stated that they were to give up their arms, which were all to be sent on the train for delivery to Salazar's officers at Nuevo Casas Grandes at the same time as the women and children went out to the border. The secret statement, however, advised the colonists to keep their best guns and hide them so that they would be ready for use in a crisis.

Dave climbed on his horse and struck out at a high lope for Bishop Sevey's place. As he rode he kept turning over in his mind the premonition that had bothered him during the week before. The townspeople had been celebrating the anniversary of the arrival of the Saints in Salt Lake Valley July 24, 1847. The old-timers had set up bows and stretched covers over some old wagons, and Brother Baker had hooked up a cow with a horse to represent the hardships of 65 years before. They had paraded around the streets and

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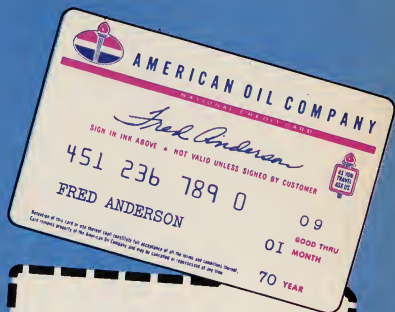
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gone down on the public square and made a camp. They had pulled their wagons into a circle and had begun to prepare a meal. Then the young men in the town, who had dressed up like Indians, rushed in on them and were, of course, chased off, with much shooting in the air and yelling.

Naturally, that had made all of the Mexicans in the vicinity come piling down there to see what it was all about. Dave had gone over and explained to them what the show represented, and they had taken it all in openmouthed. He had explained to them that the Latter-day Saints were commemorating their escape from oppressors in the East and were giving thanks for their chance to live and worship in peace. Then that night the community had held a dance. The bishop had come over from his ranch for the celebration and was having a good time at the dance. But Dave was sitting alone on a bench at the head of the floor. When the bishop saw him there, he came up and said, "What's the matter, Dave? Why aren't you dancing and having a good time? Are you sick?"

"No, heartsick is all."

"Why, what in the world would make you heartsick?"

"I don't know. I just have an impression. There is a black cloud hanging over me. I feel that something terrible is going to happen."

"Oh, Dave, you just had too much picnic down below there."

"Tom," Dave answered, "that's the strange thing about it. I didn't eat anything. Just a few bites is all."

Now as he rode hard and fast for Bishop Sevey, Dave thought of all that: how his people had been driven out of Nauvoo, and about forty years later, how his father had been driven out of Utah and then Arizona, and finally into Mexico. And now, 25 years after

Illustration by Bill Whittaker

that, he and his people were being driven away again. Moreover, this time it was in a big hurry. They had time only to pick up what they could carry and clear out.

When he reached the little dairy ranch, Dave stepped down off his horse and handed Bishop Sevey the letter without a word. The bishop read it and shook his head.

"God won't permit a thing like that to happen to us," he said.

"Listen, Bishop, we've got the word of the Lord, from his representative, right there in black and white, and it says this thing has already happened to us. Now it's up to you and me to get busy and get this matter straightened out."

So Dave's black cloud settled down on the bishop, too. But they started right then getting the people ready to go. Nevertheless, some of them flatly refused to go—at first, anyway. Sister Baker, for instance, said, "I'm not going a step. The Lord will not permit such a thing to happen to us."

"Aunt Ruanne," Dave answered, "you pack your things. Get the most important ones and put them in your trunk, because you are going. I know that you are going."

"I know I'm not," she insisted.

"I know I'll pick you up bodily and throw you in a wagon and toss your things in with you, if you don't get ready to go. Now you start preparing. And that's that."

The result of so much hurry and bustle was confusion. People were so bewildered that over half of them took the wrong things. In all of the other colonies it was the same. No one had much time to think. At Chuichupa they only had about twenty-four hours before they were to leave to catch the train at the little station of Rio Chico, 18 miles away. No one was even sure that there would be a train waiting for them. In order to determine that matter, Bishop Sevey put a man on a horse and

sent him over to Chico to wait and give the town a signal. Railway coaches had already been ordered by the Church authorities down at Colonia Juarez. The horseman took a charge of dynamite with him so that when he learned for a certainty that a train would be at the station ready for passengers, he could set off a blast that would be heard in Chuichupa and would let everyone know that cars would be there at the station when they arrived.

The whole village heard the dynamite blast at daylight the next morning, and they began piling things into their wagons. They could take only a few clothes, a little bedding, and enough food to last until they reached El Paso. What would happen to them there they did not know. No one had time to collect accounts or settle personal affairs. And practically nobody had any ready cash, especially in United States money, which they would need across the border. Some of the outfits that people were preparing to travel with were miserable affairs. Many a woman had spread a sheet out on the floor and tossed things in the middle and then tied the four corners. In spite of their instructions, some of them had tried to take too much. Considerable luggage was left standing beside the railroad track when the train pulled out. The men folk, no doubt, took such items back to town with them when they returned with their empty wagons. But they might just as well have left everything where it stood, because within two weeks the bandits had it all anyway when the men were called to desert their towns and go across the border to join their families.

What happened at Chuichupa was probably also happening at the other mountain colonies. For example, Joel H. Martineau recorded some of the depredations

that Pacheco suffered after the colonists had left. General Salazar is reported to have occupied the town and fields with seven hundred men. For the first week after the Latter-day Saint men had withdrawn, the rebels had A. P. Spilsbury, a Mormon from Colonia Juarez who had decided to stay on after the others left in a body in early August, use his team to haul supplies for them. They broke up the colony threshing machine, their seeders, reapers, and other farm machinery. They killed the colonists' cows for beef and ate their hogs and chickens. They took great quantities of corn and potatoes from the fields and turned their horses out to feed on patches of corn and oats. In the homes they smashed the organs and the family portraits and pictures, and destroyed other household articles. In the cellars were many jars of fruit, preserves, jellies, and other supplies, such as flour and groceries. The rebels invited natives from surrounding communities to come and help themselves to these things, and to furniture, harnesses, plows, and other farm tools. They emptied bed ticks on the floor and took the cloth for their own use, even removing cloth that had been tacked up to support wallpaper on the ceilings.

Such was the first backwash after the exodus of the men from the mountain colonies. But we anticipate our story. The women and children went out several days in advance of the men, and Dave Brown was supposed to go out with them. He was chosen partly because he was second in authority in the little community, partly because he did not know whether his wife was going to give birth in a wagon, on the train, or after arriving at El Paso, and partly because someone had to go along anyway to take charge of things. One could not leave the responsibility of a

Without their husbands and with little food, the women and children headed for El Paso.

move like that to women who were almost exhausted with fright and the responsibility of getting their families ready to depart. Except for John Williams, who was going because his wife was also close to an expected confinement, Dave was the only man in the group who was young enough to have stayed behind.

It is a good thing that Dave went along, for when the train pulled into Nuevo Casas Grandes, where the colonists were to deliver the guns and saddles that had been requested in the written instructions from their stake president, a big Mexican army was swarming around the station, and the soldiers constituted one big, howling mob.

But Dave's troubles started long before he ever reached Casas Grandes. At Rio Chico station, he and the other "Chupe" men had piled everyone onto that train who was supposed to go—feeble old men, women, some pregnant, some of them with families of 12 children—and in addition all of their belongings that could be taken along with them. Then when the train started to pull out, leaving all those husbands and fathers standing beside the tracks, some of the women just could not accept what was happening to them. Their husbands had been told to go back to Chuchupa to try to take care of their homes and property, but the women, with all their children, were heading for El Paso without much food, with practically no money, and with no notion of what was going to happen to them when they reached the end of the run. It was a question whether they would break down.

Dave's wife was sitting there in

no condition for all this travel, worry, and excitement. But he did not have any time to spend with her, because he had to take care of everybody else. The train had scarcely cleared the station before people began calling, "Dave, Dave!" One woman had fainted when she looked out the window and saw the men folk left by the roadside. Dave picked her up and carried her into the car ahead, where there was more room. It was a second-class car, with benches running lengthwise along each side and two benches with their backs together running down the center. The colonists' own coaches had seats running crosswise and an aisle down the middle. He needed one of those long benches so that he could lay the woman down where she could stretch out and be comfortable.

Dave had told someone to go and find Aunt Lettie Croft, who was a midwife, and then picked up the prostrate woman and left her husband right where he sat. He was a good old fellow, but quite dazed under the circumstances and incapable of doing a thing to help. There was a scattering of Mexican men in the front end of the car ahead, but Dave could not be concerned about them. He carried the unconscious lady up into that car and laid her out on one of those long benches, and Aunt Lettie came along behind to take care of her. The Mexicans laughed, but Dave ignored them. No sooner had he entered the car and put his burden down than people in the car he had just left started calling that another woman had fainted. So he went back and carried her forward too. Aunt Lettie took care

of both of them. She was a woman of great practical ability and strong character. Despite the jeering of the Mexicans up ahead, she continued ministering to those distressed women.

Among the hooting Mexicans was one young fellow for whom Dave had done many favors but who evidently felt no gratitude. He was meaner than any army mule. He and all of the other Mexicans had watched while the colonists loaded their baggage and the guns onto the train at Chico, and the fellow had probably at that time conceived a scheme to plague the Mormons later.

The engine pulled out with its load at about midday under a broiling sun, but the heat in the mountains was nothing like what the passengers encountered when they came out onto the plateau. The train had been running through rain up in the high mountain passes before it reached Chico, and the wooden frames of the passenger cars were all swelled up until not a window could be opened. Besides that, the supply of drinking water, inadequate for a normal load of passengers, had soon given out under the demands of this large crowd. Everyone was thirsty, but the little children and babies were crying continually in their discomfort. Dave had his hands full. A sister-in-law, the wife of Dave's brother, noticed everybody crying and said, "Everybody on this train is bewailing but Dave, and he's got a smile on his face, God bless his heart!"

John Williams answered, "Yes, but that smile on his face is all a big lie. It's just painted." And later Dave had to confess that it was true. But he could not afford to weaken. He was in no position to let down.

When the train reached Pearson, Brother Harris, a local officer in the Church, boarded one of the

Chuichupa cars. He had come up from Colonia Juarez to meet the refugees and aid in any way he could. He was immediately busy writing out receipts for each of the guns and pistols that had been loaded on the baggage cars at Rio Chico. He intended to present the receipts to an army officer who was to be waiting to receive the guns in Nuevo Casas Grandes. This man would then sign the receipts and give them back to Elder Harris. But as the train drew into the station at Casas, the little troublemaker in the coach ahead jumped off and ran to tell the officer who was about to receive the guns that the colonists had more guns, a lot more of them concealed in their baggage.

Meanwhile, Dave showed the soldiers where the guns were stacked in the baggage car and stepped off the train to go over and speak to the officer. But he was immediately surrounded by a surging mob with bayonets pointed at him, and the men holding the guns were all howling at him and acting as if they were crazy. The women on the train were peeking out of the windows to watch what was going on, and when they saw Dave hemmed in by these mad men, they thought he was going to be killed and all began to cry again.

Dave finally worked his way over to the officer who was to receive the guns. But the fellow whirled on him and began to abuse him fearfully. He was supposed to be in command here, but he was raving as madly as any of his men. As Dave reflected on the situation later, he thought perhaps the fellow was deliberately trying to involve the United States in the revolution. Some of the Mexicans, Dave surmised, wanted to persecute the Mormons because they were American citizens, in the hopes that they would bring about intervention by the United States. That,

Illustration by Bill Whittaker



"That hombre... doesn't know anything about it, or else he is lying...."

they figured, would throw the Mexicans all back together again. They planned to use the Mormons as a means to their end. But just now this man kept screaming at Dave, waving his hands and acting as if he had lost his senses. So Dave seized him by the shoulders and shook him hard.

"How do you expect me to tell you anything when you do all the talking? Shut up, if you want me to tell you about those guns. Let me talk!"

"Well, talk then. And you better make it good."

"All right, but you keep still until I'm through." But the man could not keep quiet. He immediately began to ask again about all those guns that Dave was concealing.

"Listen to me," Dave said. "Those guns were all brought here to be delivered to you. And I have receipts all made out for you to sign for the delivery of the guns."

"Well, let's have them then."

But Dave didn't have the receipts. Brother Harris had them. Dave turned around to see if he could locate Harris and began to call, "Where are you, Harris? Where are you, Brother Harris?" The officer interrupted him again, but Dave shouted at him, "I've got a man here with the receipts all made out," and he called again for Harris. This time Harris heard him and answered.

"I'm right over here, and I'm completely surrounded, with bayonets poking in my ribs until I can't move."

"That's the man," Dave said, "and your soldiers won't let him come over here to us. They've got him surrounded."

At this the officer ordered his men to release Harris, who came and handed the Mexican the sheaf of receipts. But the officer was still not satisfied. He objected that this was not all of the guns that the Mormons had with them. He claimed that they had a lot more hidden in the baggage car. Evidently the young hombre who had watched the *gringos* get on the train at Chico had told a convincing story. The officer held Dave and Harris for questioning while the women and children sweltered in the heat of the cars and the Mexican soldiers searched the luggage. They pulled it all out of the cars, opened it up, and pawed through it, but, of course, they found no more guns.

At last a brakeman on the train went up to the officer and said, "Now, I am sure that the young man who has been telling you that there are more guns in the baggage car doesn't know what he is talking about. I was there at Chico when those guns were put on the train, and I know that there are no more of them. What's more, you are holding up the train. It is a long way to Ciudad Juarez, and you have made us late enough now. That hombre that spoke to you doesn't know anything about it, or else he is simply lying and ought to be punished. I would like you to let these people alone and permit my train to go on through."

After that the officer gave some orders, and his soldiers threw all the baggage back in the cars topsy-turvy, and the train went on. It was a miserable trip. Everyone had been so occupied with the squabble over the guns at Casas Grandes that no one had thought

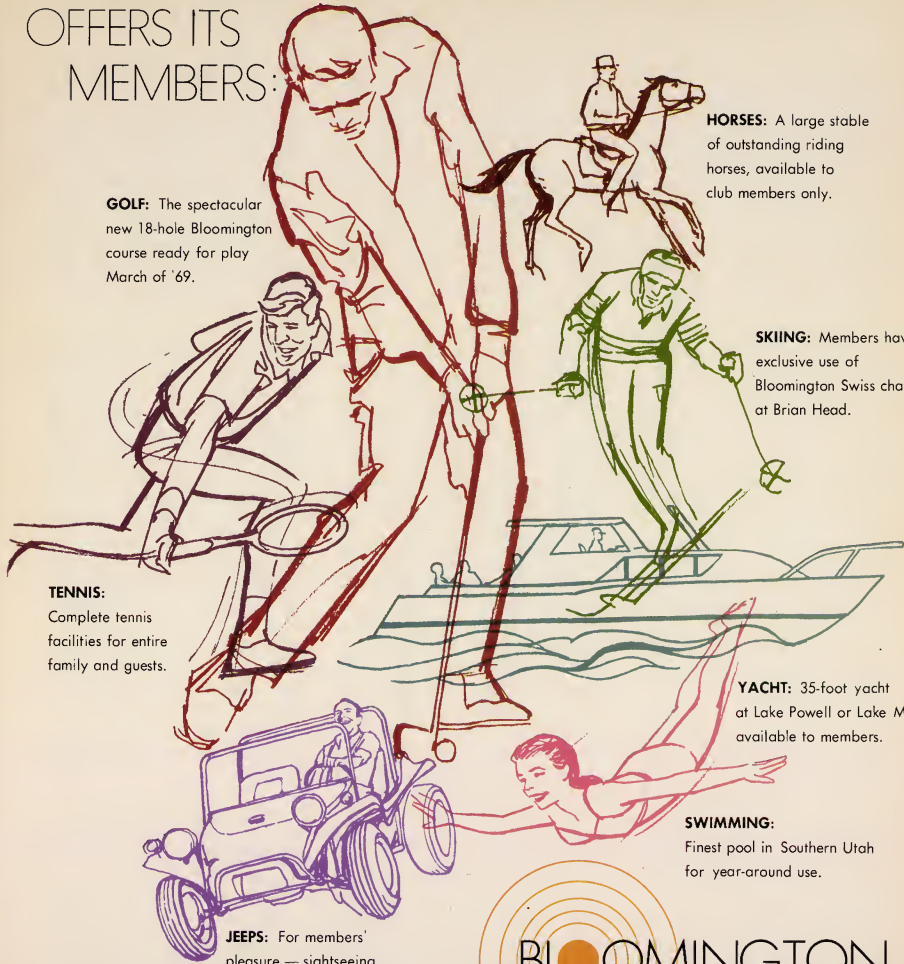
to get any more drinking water. But as soon as the train was on its way again, everyone remembered his burning thirst. Dave even raided a private car at the back of the train and got all of the water it had, but that was not nearly enough. Everyone had to endure his thirst all the rest of the way to El Paso.

The train paused in Ciudad Juarez before crossing the bridge to El Paso. While it was waiting a boy came running to Dave, "Go to the front, quick. You are needed up there." Dave hurried forward as fast as he could, with this boy following him and telling him, "There's a man up there demanding an American dollar from every passenger on the train, a Mexican pickpocket."

Upon approaching this fellow, Dave reached with a sudden gesture for his hind pocket and said, "Alto! Put up your hands." Then he spoke over his shoulder, "Go call the police." His play was all a bluff, because he did not have any gun. But the Mexican had been bluffing too, for he did not have a gun either. So it worked. Or possibly it was Dave's size that cowed the man, because Dave was a good six-feet-six when he stood up straight. The Mexicans, for the most part, are not so tall, and that is probably why they used to call him *David-y-media*—"Dave-and-a-half." Anyway, the fellow just stood and stared at him. But after the cry, "Police! Police!" went up two or three times, the officers came running and jerked the fellow out of the train. The last the Mormons saw of him, the policemen were dragging him across to the jail.

Then the train pulled across the river and up to the Union Station, where the people of El Paso showed much sympathy and compassion for the refugees. Citizens met them with carriages, buggies,

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whitetops, and autos, and unloaded everything from the train onto these vehicles and took the lot of them to the Odd Fellows hall. No one had any place to go except there. Then the kind people who had brought them over unloaded the bundles, the baggage, and the bedding onto the sidewalk in front of the hall. Since the hall was located right in the middle of town, Dave had to get the possessions up off the street as soon as he could.

The big room that was to receive the refugees was up above the first floor of the building, at the top of a high flight of stairs. Dave sent the women up first and then turned to the boys and girls, who were so worn out that they just wanted to fall down anywhere and go to sleep. He stood them up on their feet and put bundles on their backs. "Take that upstairs," he said to them. "Your mother's up there, about to lie down on a bare hardwood floor. Now you git up there so she can make a bed."

What would the children do but fall down and go to sleep right on top of the bundles? Then Dave would pick them up and start them again. This seemed like the biggest job yet, getting those children and all that baggage upstairs. Fortunately, George F. Sevey, the bishop's brother, was staying in El Paso and had come to meet the refugees. He helped Dave finish the job. When they had cleared everything off the pavement, the two men went up and broke out the bedrolls. As fast as the men could get the rolls opened, the women and children fell down on the quilts and slept.

Some thoughtful folks from town brought galvanized tubs with water and ice in them, because it was so dreadfully hot under that burning roof. The town did all it could for the unhappy guests. The next morning when those in the hall started waking up, it was a shriek-

ing bedlam. The kids were running and skating on the slick floor. Dave could not stop them. But they would fall down and bump their heads and then get up squalling. In all the disorder they found a hundred other ways to get into mischief. The women folk were trying their best to control them, but the little ones could not just sit on their hands. They were excited because there were so many people around, and they did not have their regular jobs to keep them busy. The grownups were all worn out, and the mothers, especially, were completely exhausted. It was most trying on those mothers who, like Dave's wife and John Williams', were expecting babies.

Finally the Church authorities completed arrangements to send the refugees to Arizona. When the train was made up, Dave loaded them on it with their baggage, suitcases, bundles, and bedding, and started them west for the Gila Valley. He was given all of their tickets and told to continue to take charge. He was on his feet to Deming, New Mexico, before he could get places for all of his charges to sit down on the train. Wherever seats were turned with their backs to each other, he would take boys and girls who were sound asleep and, catching hold of an arm and a leg, he chucked them up under the seats, about two under every pair of seats that were facing that way. He simply poked them in there. Katie Brown, Sam's wife, went back and forth with him trying to get them located.

When the train reached Deming, Dave got off for a moment and asked a question of a man standing on the platform. The stranger gave him a quick answer: "I'm not interested in anything about a bunch of Mormons."

That was hard for Dave to take. He swore to himself that he would go back there someday and settle

with that fellow, but he could not afford to get mixed up in anything right then. So he just said to the man, "Well, let me tell you that you think a lot more of them than I do of you."

Then he had to get his flock off and change cars. They piled out and onto another little train that went down through the valley. When he got them all loaded on that train, knowing that there would be men folk to meet them at their station and that they would not need him any more, he dropped off to catch another train back to El Paso. He had left his wife in a strange rooming house, and he knew that at any moment she would be desperately needing his help. Since a train was just then coming in from the west, he hurried and got aboard. But he had forgotten to give the women and children their tickets. The tickets had been issued in two sections, from El Paso to Deming, and then from Deming to Duncan, Arizona. Dave rode back to El Paso with the tickets for the last part of that trip still safe in his coat pocket.

In El Paso he went straight to the refugee office, where the stake president was sitting there waiting for him. He came straight to the point. "Brother Brown, where are all those tickets you have?"

"Why, I don't have any tickets."

"Oh, yes, you do. On that other railroad."

But Dave was sure. "No, I don't have any tickets," he insisted.

The president simply put his hand inside Dave's coat pocket and came out with the tickets.

But the folks from Chuichupa had all arrived in the Gila Valley, where they had friends and relatives, and they scattered out for a time among their own people. What happened to them after that belongs to another story. ○

(To be continued)

Parts of this material are reprinted by courtesy of The American West, in which it first appeared.



Photo by Robert Perine


Young
South

be a lively
member!



Illustration by Bill Whittaker

Marion D. Hanks, Editor
Elaine Cannon, Associate Editor
September 1968



Era of Youth Writing Contest

Three separate competitions. You enter only for the college that you are interested in attending. Participating colleges are Brigham Young University, Ricks College, Church College of Hawaii. All three schools are awarding full and partial scholarships to winners in their division. The Improvement Era is awarding cash prizes and subscriptions to the magazine for those earning honorable mention. Eligible entrants:

Under 25 on January 1, 1969
High school seniors (1968-69)

- Original poetry, short stories, or feature articles should be typewritten on white paper 8½ x 11 inches, double-spaced, on one side of the paper only.
- Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:
 1. The author's actual name, age, home address, title of entry, and a wallet-size photo.
 2. The following statement: "This work is original," signed by the author. (Original means that it is the work of the writer and not something copied from some other source or planned or written by others.)
- At the top of the first page of the manuscript, the author should write either BYU, RICKS, or CHURCH COLLEGE OF HAWAII, to designate which school he/she would be interested in attending if the entry merits a scholarship award.
- Entries must be mailed to the Era of Youth Writing Contest, 79 South State Street, Salt Lake City, Utah 84111, postmarked not later than December 31, 1968.
- Winning entries become the property of *The Improvement Era*. The *Era* reserves first publication rights to all entries. Payment for non-winning entries will be made upon publication. No entries will be returned.
- All entries should be suitable for publication in *The Improvement Era*.

Deadline: December 31, 1968 (postmark date)

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member!

No Better Pony!

By Dwane J. Sykes

Read
This.

● That particular chemistry course was a real hard one, as college chemistry classes go. There were complicated formulas, reactions on end, flow sheets, and charts—plus the problems.

Toward the end of the semester, four students were gloomily discussing their prospects of passing the class. Two were returned missionaries, one a fairly tall fellow and the other not so tall. The other two were not Latter-day Saints; both were slender, and one had red hair.

"Well, I'm afraid the only way in the world I could hope to pass the test would be with a really good 'pony,'" the redhead stated dejectedly.

"It's impossible to learn all that stuff. You know, I've never felt more like cheating in all my life," confided the tall Mormon.

"Let's do it."

Since two of them were engineers, they were able to design a pony that could hold all the information they considered necessary for the test. Using a couple of empty film spools and two wooden sucker sticks, they arranged a narrow adding machine tape to run between the film spools. By connecting rubber bands to the sticks, the tape could readily be rolled forward or backward. With some practice their scroll-like ponies could be concealed easily in the palm of a hand and spun with the flick of a finger. It was a perfect apparatus, and they became quite adept at operating it.

There was just one problem: They had to put the right answers on the pony.

Working together, the four students rewrote all four sets of their class notes and condensed them into one good set. This set was double-checked with the text, and solutions to the problems and reactions were carefully worked out. Then they condensed this set of notes into a brief summary and put it on the tape in pencil to be sure it was right. Finally, they copied over the pencil with ink and made three additional tapes, one apiece.

They practiced with their ponies and questioned and drilled one another about the answers and where to find them. By test time they had the whole thing down pat.

As the four of them entered the room together for the test, the tall Mormon strode up to the front of the class to the professor. Pulling the pony from his pocket, he plunked it down on the desk and pointed to it, saying, "Ever see a better pony than that one?"

"No, I never did. This is indeed a fine pony," replied the astonished professor, examining the apparatus.

Turning promptly on his heel, the student walked back to his seat, readying his pencil for the test.

With only a moment's hesitation, the shorter returned missionary strode directly up and plunked his spools on the professor's desk, asserting, "Yes sir, that's a real fine pony." He too took his seat.

At the back of the room, the other two students stood, surprised. They looked at each other wonderingly. Then the redhead walked toward the front desk and tossed his pony out. "A real masterpiece of engineering."

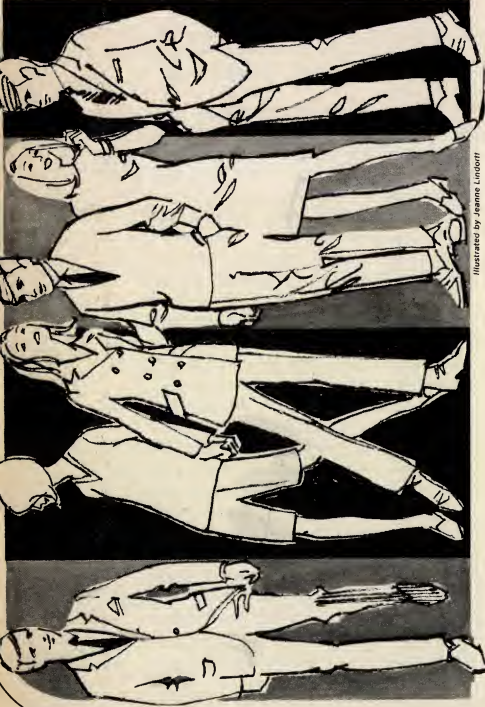
"You can say that again," added the thin one, who was directly behind his companion.

All four of them took the exam, and all four passed with flying colors. Subsequently, each was graduated with a degree. They had become even better friends, and three of them repeatedly expressed their appreciation to the fourth—the tall returned missionary—for his fine example. The two non-Mormons began asking questions about the Church and started attending some of the LDS institute classes with the other two. Soon both joined the Church; one subsequently filled a mission and is now a Scoutmaster in a Salt Lake City ward. The short former missionary is an active Church worker and leader in his ward, and his tall companion is a stake president. ○

What Kind of Mormon Are You?

By Elaine Cannon

a brand new one?
a sometimes one?
an I-choose-my-own-rules one?
a prim and proper one?
a lively member?



Illustrated by James Lindvall

"Be a lively member," we read in the scriptures. (D&C 92:2.) A lively member is busy as a



bee in a hive.



A lively member folds chairs,



decorates banquet tables,

bakes a cake and buys it back. A lively member goes to youth conference, shakes a lot of



hands,

and wears a novel



identification badge.

Lively



members

cook at campfires, visit the sick, study the scriptures and apply them to life. They can





corn or drive tractors or



member can paint



scenery, teach a class,



play ball, or lead the singing

at the drop of a suggestion. A lively member has a calendar marked with church activities

and a Book of Remembrance full of treasured relationships.

A lively member isn't just

counted, a lively member is counted on. A lively member



pays tithing, keeps the



Sabbath day holy, and is appreciative of his parents and teachers. He is inter-



ested in lively living but not in touching

unhealthful products. Oh, a lively

member isn't perfect, but he's working on it.

It's just that whatever he does, he does it



"heartily, as to the Lord."

(Col. 3:23.) That's why a lively



member is so

nice to have around the Church. But it is even nicer to be one!

be a lively member!

An Invitation

By Rea Jensen



● It was Monday. I awoke more slowly than usual this particular morning, and it took me longer than usual to fall out of bed. Somehow, through a miraculous feat, some power motivated me down the stairs and into the bathroom. I had washed, dressed, and gulped down a piece of dry toast by 7:30—the appointed time for seminary.

It had just snowed lightly; the morning air was crisp and fresh. If I wasn't awake yet, this certainly did the trick. I was ready for that seminary class! Somehow, it had the golden touch to start my day with a bang and keep it rolling until I was home again, safe in my cozy bed.

Our regular teacher had been ill and in the hospital, but news of her convalescence had pushed us on. Her loving daughter and son-in-law had been substituting for her. But, funny thing, today the bishop's car was parked at the chapel.

I greeted the bishop warmly; then, as I hung up my coat, I noticed that everybody was very quiet. My friends were shocked expressions on their faces.

"What's wrong?" I remember asking them. My world turned chilly gray as the words were spoken: "Aunt Erma passed away."

Through the veil of misty tears my mind flashed back to this grand woman and my first thrilling year

of seminary. I recalled her face, always marked by a smile. The wrinkles that had found their way into her expression were all turned upward.

For the first time in my life, thanks to her, I met Jesus and followed him to the temple where he talked with the elders. I was with his disciples that troubled night on the Sea of Galilee, and I remembered how he calmed them with his "Peace, be still." I was by his side when he performed his miracles; I felt the excruciating pain as the nails were driven into his hands and feet. Three days later I felt the ecstasy as he arose. I knew him at last!

Aunt Erma had taught us that death didn't end everything, and although I couldn't see how seminary could possibly go on, it did. For you see, although Aunt Erma had left us, her memory lingered with us and she gave us her talented daughter, Sister Tanner, who blesses us now each morning and who possesses many of the attributes of her mother, plus many others of her very own.

The seminary lessons are designed so perfectly that they include each one of us and our everyday problems. Church history is a course overflowing with experiences that enrich our testimonies.

It has been said that no age period is as restless, as carefree, or as potential as the teen years. Therefore, one way to increase this potential, and at the same time remain as carefree as possible, is to attend seminary. Not to attend when you have the opportunity would be shortchanging yourself. It would be like taking an ice cream cone in exchange for a twenty-dollar bill.

Some of you may wonder, if you are a graduate after three years, why you should go another year when you could stay in that delightful bed an extra hour. When I ask myself which year I would have missed for that selfish extra hour, I fight a duel within myself. Would it be my first marvelous year with Aunt Erma and Jesus? Or which of these last three years could I ever miss? Not only have I learned more about many famous people, but I have also learned more about myself.

be a lively
member

I Would Learn of this Power

By Lois F. Read

Campus Life magazine, August
1967. Reprinted by permission.

*Suppose for the moment that the universe is one big coincidence:
the accidental meeting in space of two or three or
four gases, combining and reacting
and starting the process of forming the earth and the stars.*

*Suppose too that man is coincidence:
the accidental combination of gases resulting in that
remarkable unit, the living cell,
evolving over the centuries
into the complex multi-cellular human form.*

*Pursue this pattern of coincidence
to account for all existence, and explain to me
joy, despair, rapture, aspiration:
in the tingling that floods through me
in response to a sometimes unknown stimulus.*

*Tell me about the accidental putting together
of isolated sounds
to make the miracle of music.*

*Assure me that the soul's song in the presence of beauty
is only the action and reaction
of muscles and nerves.*

*Explain to me the scientific phenomena
underlying that amazing power that causes men
to do incredible things for the sake of another,
the power and fact called Love.*

*I would learn of this power,
for without it each man is no more
than an excellent physiological unit,
capable of perceiving in his brief hour
that the ages grind relentlessly along for naught.*

*Is love another scientific coincidence,
enzymes or proteins or atoms or genes
combining accidentally to yield certain psychic reactions?*

*Suppose that it springs from some unexplainable seed
sown in us by the Creator of life,
bringing purpose to the passing of the generations,
giving meaning to each flicker of existence
so that it joins with all the others to lift the whole of life.*

*Suppose too that the universe, and human existence with it,
is not coincidence, but planned;
designed for the purpose of glorifying and testifying
to the marvelous presence of God.*

*Pursue this possibility and see your life
conceived from the love of God
through the love of man and woman.*

*Tell me what there is in life besides this love
that fills your days with joy,
and leaves you when you turn from its light
to the darkness of despair and aimlessness.*

*Explain to me the enormous joke of your life,
and all human endeavor,
without the underlying fact of that love;
tell me the purpose of life without God.*



I first became interested in the Church in 1964 when I met a boy, Joel Skousen, who had his seminary notebook with him in drama class. Being dissatisfied with my own church, I was interested in anything about any church, and I proceeded to ask question upon question. As time went by answers came,

new questions came, and by that time I was involved and felt the absolute truth of his message. I studied and prepared for the day when I would turn 18 so that I could be baptized. It happened November 4, 1966, when I was at Brigham Young University. My 17-year-old brother also sought the

truth and was baptized June 10, 1967, and has proved to be my greatest inspiration. My parents and two older brothers are still nonmembers, but both Rick and I are working on them! I'm 19 years old and a nursing student at Clark College in Vancouver, Washington.

Kathy Hopkins

**be a lively
member!**

Take That First Step

By Kathy Hopkins

The other day I was reading an essay that one of my friends wrote in high school. It was entitled "That First Step," and it never struck me more than when I read it last night, for I now knew the truth of what she

was trying to say. In essence, she said: Before we can get anywhere we must begin by taking that first step, a step that is often frightening but a step that almost always plunges us into a world of new opinions, new people,

excitement, confidence, and peace of mind. What was especially remarkable about the essay was this girl's contagious zest and enthusiasm for life, her thrill in meeting new challenges and experiences. It is an important

principle and one that we should apply. How can we be more enthusiastic partakers of life? How can we be more enthusiastic, zealous members of this Church?

There are innumerable ways that we can spread enthusiasm for the gospel, but there are three in particular that I think are important: first, by being positive; second, by upbuilding others; and third, by being valiant in our testimonies.



Do Positive Things

The first principle, that of being positive, was aptly expressed in a prayer that included these words: "Lord, bless us that we will be able to do good deeds rather than merely refraining from evil." We should not be content merely not to do negative things; rather, we have the responsibility to do positive things. In these difficult times when darkness is stalking the land, we would do well to become involved in life and in world affairs and to seek to overpower the evil and darkness by goodness, truth, and the bright light of the gospel. Wouldn't we be better off if we would go out of our way to visit the elderly couple down the street or pick some flowers for a sick friend rather than merely not do anything?



Build Others

A second way in which we can spread enthusiasm and zest in our lives and church is by upbuilding others. I happen to know a wonderful sister who has the ability to bring the very best out in others. She finds the good and then builds on it, develops it, and lifts up those with whom she comes in contact. As a result, people under her influence want to be good, and they never fail to meet her high expectations. We upbuild others by supporting them. We support our leaders, not only of our nation, but also of the Church—our Prophet, our bishopric, teachers, and especially our own brothers and sisters in the ward. We greet one another and appreciate what each is doing and **support others in their callings.**



Be Valiant

A third way in which we can spread our enthusiasm is by being valiant in our testimonies. This means to be unashamed of the gospel, to stand up for truth and never to sacrifice the good and

pure for something that will ultimately lead us downward and away from Christ. It was because a person was unashamed of his church and carried a notebook on which was engraved "The Church of Jesus Christ of Latter-day Saints" that I first became interested in the Church. I questioned what was so special about that church that he would not be ashamed to let others know that he was an active member and take the chance of being labeled "religious" by his peers.

We are valiant not only by standing up for the Church in the presence of non-members, but also by how we act when we are all alone with no one watching. My younger brother is an excellent example of this. Since joining the Church only a year ago, he has not failed to study diligently every night—reading, searching, and finding the answers and knowledge that he seeks. It is by being valiant alone in the dark as well as being valiant in the face of the world that we truly develop the spark of enthusiasm that sets us apart from the tide of apathy that is rolling in.

If we can learn to take these little steps and begin simply by plunging in and doing, by being positive, by upbuilding others, and by being valiant, we can't help but be a church united, an army of righteousness in these latter days, and a force that will overwhelm all others. We can, by our enthusiasm and zest, show the world that we have something very special indeed—the true gospel of Jesus Christ.



**be a lively
member!**

Youth Speaks Out for Obedience

Ruth Stettler: All of us recognize that obedience is one of the great principles of human living both for life now and for life eternally. Most of the beautiful things of life come by threes, by dozens, and by hundreds. Plenty of roses, aunts, uncles, and cousins, but only one mother and father. Happy are the families where the government of the parents is the reign of affection, and the obedience of the children is the submission to love.

Linda Loosle: Our obedience must be self-impelled. We should not render obedience because we are forced to do it, or because the bishop is watching, or because the General Authorities are present. We must render obedience because we love righteousness and have a testimony of the truth in our hearts and because

we want to go back to our Father in heaven and take all his children with us. The whole system of creation and existence is thus centered around the eternal principle of obedience to the law.

Michele Homstead: God has made it clear that we do not have to serve him; but if we seek the blessings of righteousness we will serve him, and there is no peace or happiness or satisfaction or freedom in any other course.

Nothing enriches our lives as does an understanding of the purposes of life and the ability to live the gospel of Christ. All happiness worthy of the name comes to us when we live worthy to be his sons and daughters. Happiness is the object and design of our existence.



These youth in the Logan (Utah) 19th Ward have a say in ward affairs relating to youth. And when they speak they know they'll be listened to, because that's the kind of bishop they have. Bishop Evan N. Stevenson established a youth activity committee, which plans all the youth-related activities in the ward. This is their story.

Paul Johnson: I have learned that obedience is heaven's first law, and order is its result. If obedience is the mainspring in the function of heaven, then it must be very important and helpful in our daily lives. Obedience will help us adapt our lives to the needs and wishes of others.

Marcia Reid: "Thou shalt not bear false witness. . . ." When we break this commandment and tell a lie, it is easier to do so again, and each time it becomes easier. Obedience doesn't hinder our free agency. Obedience strengthens free agency and makes us stronger.

Scott Datwyler: Obedience and not lawlessness should be practiced. Some people have the false idea that if a law is wrong, they have the right and reason to disobey this law and not be punished for breaking it. This is not true.

If a law is wrong, we are obligated as citizens to try to change it, but we should do this in a legal manner. Until the law is changed, we must obey it.

Robert Ripplinger: The Lord told the Prophet Joseph Smith that if he and the Saints would keep the commandments with thanksgiving and with glad hearts and cheerful faces, the riches of the earth would be theirs—the beasts of the field, the fowls of the air, the herbs and the good things that come from the earth, everything to gladden the heart and please the eye. Then the Lord made these two promises: They would receive "peace in this world, and eternal life in the world to come." (D&C 59:23.) This is good enough reason for obedience.

be actively member!

Working Summer

When all is said and done about standards and social graces and good times and good deeds, there is one thing we believe youth should know about—and that's work. Learning to bend your back, to use your head, your hands, and your strength for a good purpose is a basic virtue in life. Here are some young people from Woods Cross, Utah, pictured on the job this summer. Some worked for money. Some worked to help. Some worked just for the love of it. All grew in the process.



Robert J. Ellis has been a farmhand for the summer, while on Sundays he has been right there doing priesthood duties and assisting with Scouting in the ward. A musical and dramatic star and assembly scriptwriter, he has also been a football letterman and student officer.



Kent Tingey worked in the parsnip and beet fields. He is a priest and a dependable helper at ward and school functions. Kent was famous at his high school for baseball during his junior year and won his letter before graduating last spring. (Photo above)



Darcy McCune worked for the Church Distribution Center. She's a college coed during winter months and a member of Lambda Delta Sigma and an organist for Church auxiliaries.

Photos by Eldon Linschoten



Vikki Phillips, laundry and art gallery girl, teaches the Sunbeams in Primary and is on the M Man-Gleaner council. She's a college girl, a beauty queen, and a four-year seminary girl. She's been a camp counselor, too.

(Top two photos)



Dennis Poulsen worked as a school custodian. During the school year he was active in high school events. He has accepted a missionary call to Denmark.

(Top two photos)

Val Cullimore worked as a lumberyard man. At school this fall he is wielding the gavel for the Associated Men Students of Viewmont High. He's a three-sport letterman and on the school honor roll . . . does his home teaching faithfully, too.

(Bottom two photos)

A Work of Love

"When you love and honor the Prophet, David O. McKay, and your teacher—Edwin L. Kamauoka—has a wonderful idea for showing it, naturally you're anxious to help."

That's the expression of 40 students of the school in Apia, Western Samoa, who have rallied around their teacher and put themselves to the task of beautifying the area about McKay Falls. There has been a fale built and named for President McKay. Following a visit there, George R. Hill, Jr., assistant YMMIA general superintendent, arranged for a brass plaque to be sent from the mainland. The boys have cut a pathway to a pool in the recreation area. They have reworked the path right down to McKay Falls and made it safe for the many visitors who come to the area. The girls planted taro and gathered rocks to be crushed for use in building a dry, safe path in that verdant, beautiful, and sacred spot.



**be a lively
member:**





Illustrated by Ed Maryon

In Upper Rooms

By Marion D. Hanks

● It was unbearably hot outside, but worse inside. The brave, noisy strugglings of the two portable air conditioners only intensified the fact that everybody was suffering from the heat. The uniformed men and the civilians alike were soaking with perspiration, and the physical discomfort was sufficient to undermine or work against the success of many enterprises. Not so the meeting of LDS servicemen in the upper room of the barracks in Nha Trang.

More than 200 men were crowded into the long, narrow room, all worshipful and expectant as they met with their visiting brethren from Hong Kong and Salt Lake City. As they were called upon, they responded intelligently and humbly and often emotionally. They spoke of their feelings for the Vietnamese and their determination to do their best to help these good people enjoy freedom and self-determination. They

spoke of home and their families, of their pride in their brethren and other fellow workers. They expressed gratitude for the Church and its organization and principles. They thanked God for his help and for the comforting influence that prayer and faith in him brought them.

Physical discomfort was forgotten as men joined in prayer and hymns and in praising God.

When it was over I walked along the balcony of that building outside the upper room and thought to myself that this experience was not unworthy of the parallel to other meetings in "upper rooms" in other sacred places far away, some of them long ago. And then as I walked I saw a sight that sanctified the experience forever in my mind.

At the back of the room filled with young men greeting and speaking with each other and shaking hands and recalling experiences together, several uniformed men stood in a sort of human barrier, sequestering a small area where a matter of sacred significance was occurring. An officer was sitting on a chair, head bowed, while three men in flight uniforms stood in a circle around him with their hands on his head. All four were shedding tears as the three set apart their brother as a district missionary and gave him a blessing. Two of the three I recognized as men who had spoken of being on missions over enemy territory that very morning; the third was scheduled to depart on such a mission within the hour. The man in the chair was an officer of superior rank who was being given authority by the district presidency to perform a labor for the Lord.

It occurred to me as I felt the moisture in my own eyes that all the sermons I'd heard and all the experiences I'd had relating to priesthood could be movingly summarized in this sacred act of humble service in a small upper room of a barracks on a military base in the central highlands of South Vietnam. ○

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The Presiding Bishop Talks to Youth About

Obeying the Law

By Bishop John H. Vandenberg

● The late motion picture producer Cecil B. DeMille once said, "We cannot break the Ten Commandments. We can only break ourselves against them. . . ." We see around us today some who have broken themselves and their lives against the laws of God and the laws of the land. The objective of the Church is to keep people from breaking their lives through violation of laws that are established as safeguards against injury and sorrow. The primary purpose of law, in the broad sense, is not only to prevent problems but also to provide guidelines for development.

The following words are familiar to most young men:

"On my honor I will do my best to do my duty to God and my country and to obey the Scout Law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

This is one of many laws set forth to provide direction for a worthwhile and productive life. Through keeping the law of God and the land, a young person can keep "physically strong, mentally awake, and morally straight."

No one can achieve greatness in any sphere of activity, except

through obedience to the laws that govern the activity therein. Adolf Hitler, the leader of Germany in the late 1930's and early 1940's, developed some ingenious plans that might have yielded him awesome power. However, his plans were in direct conflict with the laws of human conscience. As a result, it was but a few years before his own generals began plotting his death.

Satan's plans will likewise fail, because it violates eternal law. Carlyle has stated this point well. He said, "All great minds are respectfully obedient to all that is over them; only small souls are otherwise."

Obedience to law is a basic tenet of progress. The scientist, for example, is only able to send a vehicle to the moon when he takes into account the physical laws that govern the universe. Similarly, it is only by obedience to the laws of God that we are able to overcome the weaknesses of mortality and ultimately receive the blessings of exaltation. The Lord has declared, "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any bless-

ing from God, it is by obedience to that law upon which it is predicated." (D&C 130:20-21.)

While obedience to law is obviously necessary for progress, disobedience to law has precisely the opposite effect—it leads to retrogression. Saul, the brilliant young man who was anointed by the prophet Samuel to be the king of Israel, was a very promising leader.

When Samuel presented Saul to the people, he said, "See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (1 Sam. 10:24.)

Unfortunately, Saul fell victim to his own pride; he began to feel that as king he was above the reach of the law. On one occasion he assumed the prophet's office and offered a sacrifice of burnt offerings to the Lord. When Samuel learned what Saul had done, he said to him, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel for ever.

"But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart. . . ." (1 Sam. 13:13-14.)

If Saul had been obedient to the law of God, he could have been a great king. However, his disobedience soon brought long periods of moodiness and loneliness. Finally at Gilboa, during a battle with the Philistines, Saul took his own life by falling upon his own sword.

Today some young people feel that they can act outside the law. Such persons foolishly seek to control others when they haven't even learned to control themselves. Federal Bureau of Investigation statistics showed that adult

arrests last year were down one percent over the previous year, while the arrests of those under 18 were up nine percent.

Few of these young people realize the price of not obeying the law. This price is often thought of as being incarceration; however, it is much more than that. Even though a young man who is convicted of a felony may be granted a parole rather than being committed to a penitentiary, he forfeits some of his most precious rights of citizenship. The record of his conviction will always stand, and there may always be the shadow of doubt cast upon his character and integrity. He can never receive a passport, and no other country will allow him to become a resident.

He will never be able to hold a civil service job; and positions of trust where a surety bond is required will, in all probability, not be available to him. Even though he will be a citizen, he will have no right to vote. And while the nation may call young men to serve, he will not be given the opportunity.

There are some who view the law of God and the law of the land as constant sources of conflict and restriction. This is an immature view—a view that a small child often has of rules. Maturity should bring an individual to the realization that obedience to the laws allows one to live above the law and to be free from the pain and sorrow that come from violation.

True freedom is, in reality, the product of obedience to correct principles and laws. Nowhere is this more manifest than in the life of the Savior. No man has ever lived who was more free. Because of his obedience to the will of his Father, he overcame the weaknesses of mortality that spawn the problems of the rest of mankind.

His suffering in Gethsemane and on the cross, in obedience to the will of the Father, made it possible for us too to be free. And through his obedience, he was "made perfect, [and] he became the author of eternal salvation unto all them that obey him." (Heb. 5:9.)

As young men and women who are members of the Church, you should obey God, and turn away from any reasoning or philosophy that calls for disobedience to law—regardless of what motives such an ideology seems to espouse. God has said, "Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land." (D&C 58:21.)

Disobedience to law, whether because of malicious defiance, disagreement with the law, or simple thoughtlessness, still reaps the same whirlwind and displays the same immaturity. Conversely, obedience to both the law of the land and the law of God is a sign of real maturity. As Robert E. Lee said, "You cannot be a true man [or woman] until you learn to obey."

Recently a father was interviewed by newsmen regarding his son. It wasn't because his son had received a special honor—it was because his son had just been charged with committing a serious crime. The father's voice, as he spoke to the reporters, was marked by a tone of total dejection; all that he could say was, "This is the darkest day of my life."

Statistics indicate that this tragic scene is no longer an isolated event. Yet crime and lawlessness among young people and the pain and anguish of parents could virtually be eliminated if the law issued from Sinai many centuries ago were but followed. "Honour thy father and thy mother. . . ." (Exod. 20:12.) ○

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Lest We Forget

The Church in Texas

By Albert L. Zobell, Jr.
Research Editor

Illustrated by Glenda Hoehne

● HemisFair '68 — the gala 1968 World's Fair at San Antonio, Texas—concludes its six-month run October 6. One of the many interesting exhibits has been the Mormon Pavilion, where the story of the restored gospel has been told. In July the Salt Lake Tabernacle Choir gave concerts there as well as in Dallas and Mexico City.

The Church has long had an interest in Texas, dating back to the early 1840's, when Texas was investigated as a possible home for the Mormon pioneers, as well as such places as Vancouver Island, now part of the Canadian

province of British Columbia, and Upper California.

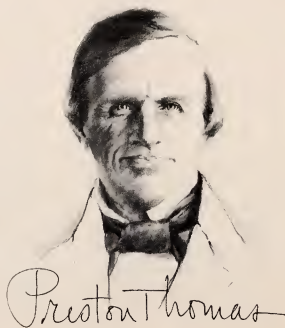
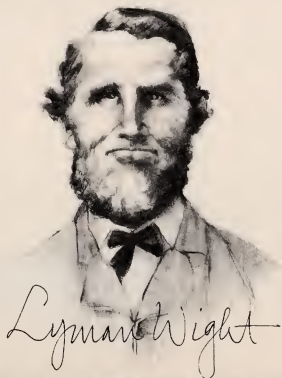
Texas was a free and independent nation when it was first considered for colonization by members of The Church of Jesus Christ of Latter-day Saints. (The Republic of Texas entered the United States as the twenty-eighth state on December 29, 1845.) In 1843 William C. Steffey, who was going there on business, was ordained an elder at Nauvoo and was prepared to labor as a missionary in Texas if opportunities arose.

The following February, Elder Lyman Wight, then a member of

the Council of the Twelve, wrote to the Prophet Joseph Smith from Black River Falls, Wisconsin, stating that he and Elders George Miller, Pierce Hawley, Phineas Bird, and John Young desired to take a brief view of the Floridas, Texas, and the West Indian islands bordering on the United States. They reported that they believed the Indians there were calling, "Give us an understanding of your doctrines and principles."

It was more than 18 months later, however, before Wight and his party would go to Texas. In the meantime, at a Sabbath day meeting in Nauvoo on March 10, 1844, the Prophet called Elder Lucien Woodworth to go to Texas as a missionary. He filled a very short mission, returning to Nauvoo on May 2.

During his absence, the Prophet addressed a petition to Congress, asking that an "army" of 100,000 men be raised to provide protection to persons wishing to settle in Oregon and other portions of the United States and extending protection to the people of Texas, who were experiencing difficulties with Mexico. The possibility of the Saints migrating to Oregon or Texas was apparently still being considered. Elder Orson Hyde



wrote to the Prophet from Washington, D.C., on May 13, 1844: "Your superior wisdom must determine whether we go to Oregon, or to Texas, or remain within these United States and send for the most effectual men to build up churches, etc." One month later, on June 27, the Prophet Joseph Smith and his brother Hyrum were martyred.

In August 1844 the Council of the Twelve declared that "Lyman Wight go to Texas, if he chooses, with his company, also George Miller and Lucien Woodworth, if they desire to go." On March 25, 1845, Wight and a company of about 150 men, women, and children from the Wisconsin lumber mills started down the Mississippi River in four boats. They arrived in Grayson County, Texas, November 10, 1845. Seven months later, in June 1846, they settled on the Colorado River, about four miles north of Austin, where they built a gristmill and their skilled workmen obtained contracts to construct the first jail in Austin, as well as some of that city's residences. When their gristmill was swept away by floods, they moved to Zodiac, on the Pedernales River, four miles south of Fredericksburg. This settlement consisted of a gristmill, sawmill, store, school, and temple.

In the meantime, Bishop George Miller had left the camps of migrating Saints in the spring of 1846 to go to Texas. When he returned to Winter Quarters a year later on April 2, 1847, he presented his views on Texas; however, he was informed by President Brigham Young that the Saints were going to the Great Basin, and three days later the nucleus of the first pioneer company departed for the valley of the Great Salt Lake. Elder George A. Smith described conditions in the pioneer camps at that time:

"The Saints are generally well united, and strive to go to the mountains, and but few are tinctured with the Texas epidemic, for Salt Lake fever runs so high that it gives very little chance for Lyman's [Wight's] missionaries to lead the people south." Bishop Miller, discouraged, returned to Texas to rejoin Wight. He later became disaffected with Wight, and in October 1849 he departed for Wisconsin to join the Strangites at Beaver Island.

In October 1848, Elders Preston Thomas and William Martindale were called to serve as missionaries in Texas. They later wrote that from Austin they proceeded by walking through the mountains, looking for Wight's settlement at Zodiac. They arrived there on December 31, 1848, and found that the settlement, which had once numbered 250 people, was down to 142, and that Wight, who had been excommunicated from the Church, was discouraged and considering going to Mexico to begin over. The missionaries began to organize a company of some of the Saints to go to the Salt Lake Valley the following summer.

In 1850 Zodiac was hit by a flood that destroyed the mill and crops and killed several people, so the next spring Wight led those of his followers who remained to a falls on Hamilton Creek, eight miles south of Burnet, where a Mormon mill colony was established. All property and goods were held in common there, and the colony soon became self-sufficient, with farms, garden, a shop, and a large mill. Heavy machinery was manufactured in the colony, as well as household furnishings and sawed timbers.

Marauding Indians, financial difficulties, and personal prejudices caused Wight to sell the property to a Noah Smithwick in

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1853. Some of the colony left for Utah; others stayed to work for Smithwick; but the majority followed Wight to a new settlement on the Medina River near Bandera and later to what became known as Mormon Valley.

Fearing the coming Civil War, Wight started north in March 1858. However, the migration

had hardly begun when he died suddenly at Dexter, about eight miles from San Antonio, on March 31. His followers took his body to Zodiac for burial.

Today there is little, if anything, to see of the Wight settlements in Texas. Many of Wight's people—the Texas State Historical Association estimates that they “probably

never numbered more than 250” —went to Shelby County, Iowa, in 1861, where they eventually affiliated with the Reorganized Church of Jesus Christ of Latter Day Saints.

In October 1875, a group of missionaries, with Dan W. Jones as president, left Kanab, Utah, bound for Mexico. Arriving near El Paso, Texas, on January 5, 1876, they decided to rest their animals. Anthony W. Ivins (later a member of the First Presidency) was selected to remain with the horses while others went to El Paso to make and sell saddle trees. Thinking the grazing fees would be less elsewhere, Elder Jones moved the missionaries to Ysleta, a small town below El Paso. There they made their real purpose known. The Indians, who made up most of the population, held a council and decided not to hear the Mormons preach, so the group left El Paso for Chihuahua, Mexico, March 20.

That same year, missionary work was begun again in Texas under the direction of the Southern States Mission.

As the twentieth century dawned, President James G. Duffin of the Southwestern States Mission had a new conception of Church colonization, the bringing together of convert families into new communities within the mission field, rather than encouraging emigration to the Rocky Mountains. Kelsey, Texas, was one of the areas thus born. During the fall of 1901 nine families of Saints located there, some six miles west of Gilmer, Upshur County. A townsit was selected and laid off in November 1902, with its characteristic wide streets meeting at precise right angles, and with an acre and a quarter to each city lot. The Church provided a school principal (a full-time missionary



Richard L. Evans

The Spoken Word

The unity and patience of parents

Thoughts turn to home, to memories; mothers, fathers, families, and the eternal import of it all, beginning with a marriage that two people made—and, having made it, must see that home becomes the best that it can be. And this requires patience, unity, character, common sense. Support is also an indispensable element of a happy home, not only in material ways, but the support parents should give each other in ideals and objectives, to make it easier to teach their children. “Never in all my boyhood,” said Dr. Fosdick, “did [my mother and father] fail to stand together on any question which affected their children. We never could play one off against the other, or find anywhere a rift between them.”¹ It is unwise, unfair for any child to be pulled apart in his sense of values, in his love and loyalty. A united purpose of parents is one of the most earnest essentials, so that children may not play one opinion against another, and do as they please between the two. Patience is another element of a happy home. It isn't easy to have the patience that becomes a parent: the patience to accept a child's helping but unskilled hands; quietly to consider questions, even if asked over and over again; to understand that perfection isn't now possible, that things will be broken, that mistakes sometimes will be made; the patience of parents who know that there are times to listen and times to talk, and who somehow find the time it takes; parents who are approachable and compatible, so that childhood is not beset with constant quarreling and criticism, but with encouragement and companionship. Memories of a happy home would go a long, long way toward solving problems that laws and later discipline don't always do. And unity of parents in principle and purpose is most earnestly important, so that children will never have to make a cruel, confusing choice between the two.

¹Dr. Harry Emerson Fosdick (To Frank S. Fosdick), cited in *A Message to Fathers*, edited by Sydney Strong.

* “The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System, June 23, 1968. Copyright 1968.

who was especially called for that assignment), and an assistant teacher was paid by the colonists.

By November 1906 the town had grown to about 70 families and a population of about 400. The high point of Kelsey was said to have been reached in 1913, when a new school building became a reality and the population was 600. The school was closed by the Church in 1943. Kelsey gained ward status in October 1953 when Dallas Stake was organized, and the ward functioned until January 1958. Today the town's population is 22, and the Church organization serving members there is the Kelsey-Gilmer Ward of the Shreveport Stake, with the chapel at Gilmer.

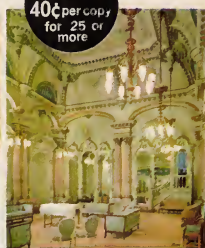
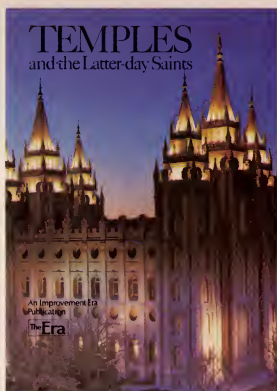
In the late 1960's the picture of the Church in Texas is one of growth and progress. Although this growth has not been as rapid as it has been in other parts of the Church, it is interesting to note that where ten years ago there were but three stakes functioning wholly or partly within the state, today there are ten: El Paso, Houston, Houston East, Dallas, Fort Worth, San Antonio, Corpus Christi, Beaumont, Texas North, and Shreveport.

Annual membership statistics as of December 31 each year show the following numbers in the stakes and missions:

1965	30,818
1966	31,856
1967	34,512

For many years the missionary responsibility was divided between a mission to English-speaking people (the Texas Mission) and one to Spanish-speaking

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The missions in Texas now teach in both English and Spanish.

people (called the Spanish American Mission). In December 1967 this alignment was changed, with the dissolving of the Spanish American Mission and the dividing of the Texas Mission to form the new Texas South Mission. Both missions have the responsibility of teaching both the English- and the Spanish-speaking peoples.

The current president of the Texas Mission is Eliot Howe. The Texas South Mission president is Dean L. Larsen.

Some of their missionaries are

specifically called to labor with the Spanish-speaking Americans. In reality many of these people are bilingual, and more and more of them prefer to be taught in English. All children in Texas attend schools where English is spoken, and the language barrier is gradually falling away. However, language is still a problem, especially with the older people. Most of the Spanish-speaking missionary force functions along the Rio Grande, where Texas has a common boundary with Mexico.

Many cultural barriers remain among the two peoples, and these are not readily removed. One must understand the history of Texas and the many Anglo-Mexican conflicts for possession of this territory to appreciate fully some of the prejudices that continue to our day. An intense love for Mexico and things Mexican is still felt by many who are second and third generation Norte Americanos.

But there is an increasing desire for integration of the two peoples, both by members and by the Church itself. Many of the chapels of the Church house units of both peoples. Other wards and branches in Texas and elsewhere are fully integrated.

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The picture of the members in Texas ranges from day laborers and farmers, to highly successful businessmen and operators of large ranches, to military and professional men, and to highly trained people in the space program based in Texas. The common denominator that all find is belief and activity in The Church of Jesus Christ of Latter-day Saints. ○

September

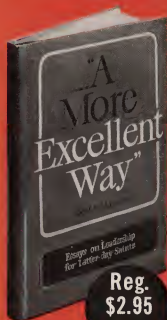
By Maureen Cannon

It's the blueness, of course. . . .

*Don't be carried away
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the loss
Of the summer, the hue
That it's colored is blue. . . .*

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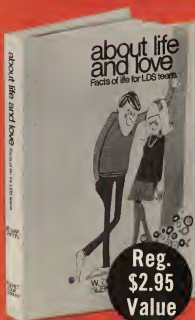
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PART 5

● *A Doubtful Coup-de-grace:* It was the finding of the original papyrus from which Facsimile 1 in the Book of Abraham was taken that reopened the case of Joseph Smith versus the Scholars by making it possible to give definite answers to questions of fundamental importance that have heretofore been viewed by the Mormons as remaining in the twilight zone of speculation and by the non-Mormons as absolutely settled and sealed for all time.

What was felt to be by far the strongest argument against the authenticity of Joseph Smith's interpretations was the claim that the three facsimiles were not unique documents at all, but thoroughly conventional representations of well-known Egyptian scenes, identical copies of which could be produced in unlimited quantities: Joseph Smith had mistaken ordi-

nary glass buttons for the crown jewels. This was the point that the experts labored with might and main; it would be hard to state it more bluntly and emphatically than Breasted did again and again: "Joseph Smith was attributing to Abraham not three unique documents of which no other copies exist, but was attributing to Abraham a series of documents which were common property of a whole nation of people who employed them in every human burial, which they prepared."¹ As to the first facsimile, "If desired, publications of facsimiles of this resurrection scene . . . could be furnished in indefinite numbers."² And again, the three facsimiles in question represent equipment which will be and has been found in unnumbered thousands in Egyptian graves. In accepting them, then, as parts of the 'Book of Abraham,' let it be

understood that they were in universal use among the pagan Egyptians."³ Dr. Breasted cannot insist too strongly on this: the scene in Facsimile 3 "again is depicted innumerable times,"⁴ and "to sum up, these three facsimiles . . . depict the most common objects in the mortuary religion of Egypt. . . . Not to repeat it too often the point which I wish to make is that Joseph Smith represents as portions of a unique revelation through Abraham, things which were common-places and to be found in many thousands in the everyday life of the Egyptians."⁵ Is that clear enough?

Eduard Meyer had already made the same point in his book on the Mormons, observing that the plates in the Book of Abraham were nothing but "the usual representations from the Book of the Dead. . . . The most amusing thing about it is the explanations of the pictures. There is the usual scene of the dead person being conducted into the presence of Osiris by the Goddess of Truth."⁶ It is all so perfectly ordinary and familiar—that is what makes Joseph Smith's version so amusing. Petrie joins the chorus: the facsimiles "are copies (very badly done) of well-known Egyptian subjects of which I have dozens of examples."⁷ For Dr. Lythgoe, Facsimile 1 was "merely the usual scene of the mummy upon its bier. The idolatrous priest . . . was merely the familiar figure of the god Anubis. . . ." The facsimiles "were thus stock scenes, and in no way individual to any particular mummy . . . stock and stereotyped scenes. . . . there is nothing so certain as that the Mormon prophet got hold of pictures showing the common mortuary ritual of the Egyptians, and that these pictures recur again and again throughout the whole period of Egyptian burials."⁸ Even the hypcephalus (Facsimile 2) was for



Sayce just "an ordinary hypocephalus" (as if any hypocephalus was ordinary!) found "under the head of the ordinary mummy."⁹ For Mercer these were all "the most commonplace Egyptian figures,"¹⁰ and for the confident Banks, "The original of Smith's crude drawing is a common stock picture from the tombs; its meaning is thoroughly understood."¹¹

Finally, Dr. Lythgoe's present-day successor at the Metropolitan Museum of Art repeats the refrain: "The three scenes belong to three common classes of inscription of which many hundreds of examples exist today. . . . Any textbook on Egyptian religion or funerary customs . . . would give you information on these objects."¹²

Here the experts have their surest argument, and they are determined at any price to deny any slightest glimmering of originality or uniqueness to the three facsimiles, the concession of which would be bound to raise all sorts of difficult questions. In view of this challenge, the Mormon position was forthright and ingenuous: they simply asked for a demonstration of the proposition that the critics were loudly declaring to be supremely demonstrable: ". . . a sample 'facsimile' or two from the

doctor's 'scores' would be exceedingly enlightening. It would cost him little time and trouble to give us a few titles and page references. . . ."¹³ After all, it was hardly asking too much of the men who insisted they knew of the very parallel documents that would settle the case once for all to produce a few of those all-important items for the benefit of the ignorant. But they never did. Why not? Some of the experts hedged a bit: ". . . you will find *practically* the duplicate of this drawing over and over again,"¹⁴ and you can also find "*almost* exactly a duplicate of the disk (Facsimile 2)."¹⁵ But a duplicate is not an approximation; it is not practically or almost like something else, and today it is being pointed out with increasing frequency that apparently minor differences in otherwise identical Egyptian documents can be extremely significant.¹⁶ Thus, to say with Dr. Eric Young that the facsimiles "belong to three common classes of inscription" is almost the equivalent of saying that the three are not unique because they all contain recognizably Egyptian material.¹⁷ In their zeal to damn the Mormon documents as utterly commonplace, the doctors soon found themselves in a rather

TIMES AND SEASONS.

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Vol. III. No. 8.] CITY OF NAUVOO, ILL. MARCH, 1, 1842. [Whole No. 45.

A FACSIMILE FROM THE BOOK OF ABRAHAM.
NO. 1.



Comparison of the original papyrus with the earliest facsimile (1842) and the reproduction used today shows that any copies must be used with caution,

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awkward, not to say ridiculous position.

Plus c'est la meme chose, plus ca change! No sooner have the authorities announced with all the majesty at their command that all three facsimiles are the most ordinary stereotyped documents imaginable, than they start protesting that everything about the pictures is wrong, irregular, and out of order—"incorrect," as Dr. Sayce puts it. And they are right: anyone who follows the advice of our experts and duly spends some time looking through "any textbook on Egyptian religion or funerary customs"¹⁷ will recognize the facsimiles at first glance as old friends, for they do look reassuringly familiar. But whoever risks the indiscretion of a second glance is suddenly not so sure—there is something strange going on here! At this point the conscientious student should do what nobody seems yet to have done and what the Mormons begged the experts to do, namely, to go back and check all available parallel documents.¹⁸ This is what we now have to do. The admitted haste and brevity of all reports made to date on the facsimiles by professional Egyptologists, and their invincible reluctance to engage in any discussion of the problems that their own pronouncements have raised, have limited their contribution to statements of first impressions; but in their petulant complaints of annoying irregularities in the pictures, we have an indication that they could not avoid some rather disturbing moments of doubt. There is something comical in proclaiming in a single breath that a disgustingly ordinary document is full of peculiarities that just should not be there, and what Robert C. Webb wrote in 1914 still applies; that every one of the interpretations of Facsimile 1 "involves . . . some change more or less radical. . ."

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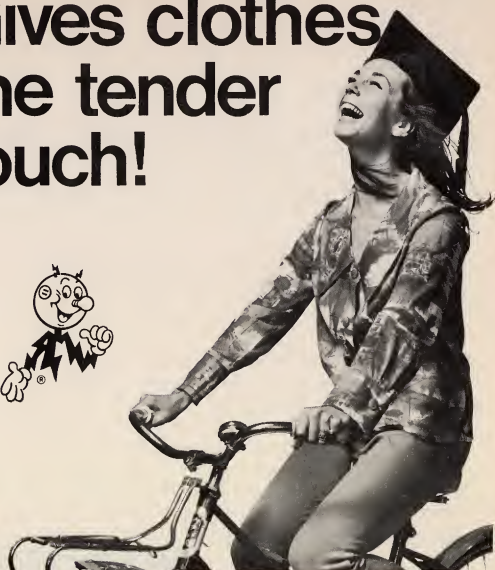
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"... it is perfectly evident that several of these Egyptologists, if not all of them, are not telling the public just what this plate is, as it stands, but rather what, as they state, it should be, provided sundry changes were made to render it 'correct.'"¹⁹ They would make it ordinary, and then denounce it for being such. The need for having the plates conform to the assigned categories explains the coolness of Spalding and his jury toward Deveria,²⁰ whose important study was largely devoted to showing that the Mormon papyri were *not* the usual thing at all—which is exactly what the experts of 1912 and today are particularly eager to have everybody not notice.

Theodule Deveria was convinced that the papyri had been substantially altered by somebody. Of Facsimile 1 he wrote (the italics are ours): "The soul of Osiris . . . *should* have a human head," while "Anubis *should* have the head of a jackal." In Facsimile 2, Figure 1 is elsewhere "*always* represented with four ram's heads, and the picture here *has certainly been altered.*" Figure 7 in the same facsimile "*has certainly been altered* on the hypocephalus of the Mormons." Of Facsimile 2 in general, Deveria concludes, "It is plain to me that *several* of the figures which are found on various fragments of other Egyptian manuscripts have been *intentionally altered.*" Speaking of "Shulem" (Fig. 5 in Fac. 3), he writes: "An unknown divinity, probably Anubis, *but they have changed the head*, which *should* be that of a jackal."²¹ Speaking of this last scene, the great Gaston Maspero wrote: "M. Deveria notes, with regard to this papyrus, that he has never seen the resurrection of Anubis represented in funerary manuscripts. He believes that if it exists it is extremely rare, and that if this is not a modern imitation of the great bas-reliefs in

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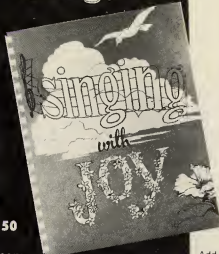
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With the finding of the papyrus of Facsimile 1, the picture changes, there is no sign of tampering anywhere.

which this mythological scene is represented, it has in any case been altered; since Anubis should have a jackal's head."²² That is, this unique picture of the Mormons would be even more unique if they had not altered it. No wonder the authorities soft-pedal the work of Deveria!

To bring things up to date, Professor Richard Parker now sees in the damaged papyrus (cf. Fac. 1) "a well-known scene from the Osiris Mysteries," his interpretation requiring that the missing parts be replaced by a jackal's head or mask and a second bird.²³ Though Professor Parker is not concerned with Facsimile 1 and does not mention it, his conclusion of necessity requires that Facsimile 1 as it stands is *not* a faithful copy of the original. If it were, then the original would certainly have been a unique document, but even if his reconstruction were correct, the document, as we shall see, would be no less unique.

Looking for a Way Out: The presence of unique and embarrassing elements in documents that are supposed to have nothing unique

about them has been readily explained away on three hypotheses: (1) either the Mormons deliberately altered the *original* documents, (2) or else they made deliberate changes in the *copies* they prepared for the press, (3) or else their copying was so bad that the irregularities were produced *unintentionally*.

The first of these theories, that the original documents in possession of Joseph Smith were themselves faked, was maintained by Professor George Barton when he insisted that "Joseph Smith was trying to imitate" Egyptian characters, and that the resulting characters "do not faithfully represent any known writing."²⁴ Dr. Peters was even bolder: "The plates contained

in the 'Pearl of Great Price' are . . . a very poor imitation of Egyptian originals, apparently not of any one original, but of Egyptian originals in general."²⁵ This made the facsimiles anything but the unimaginative stereotypes that the other experts were looking for and at—it saw in them an unorthodox and unique jumble of authentic Egyptian motifs. With characteristic finality, Professor Budge dismissed both the explanations and the facsimiles themselves as "idiotic," i.e., anything but authentic.²⁶ Though Deveria was convinced that important changes had been made, he did not specify whether the Mormons operated on the original documents or made their changes in the process of copying.



By the hasty sketch of Facsimile 1, which forms the background to Lucy Smith's portrait, the artist makes it clear that the document was intact at the time this copy was made.



The second theory is that in copying the Egyptian things Joseph Smith "has altered the drawings to suit his purpose."²⁷ All of Facsimile 3, for example, is a "falsified copy,"²⁸ and in Figure 2 of Facsimile 1 "a knife has been drawn into the god's hand," while the god himself has "a strangely un-Egyptian head instead of a jackal's head."²⁹ Though Professor Parker does not comment on the facsimiles, his interpretation of No. 1, as we have just noted, implies that significant changes were made in the copies published by the Mormons.

Interestingly enough, it was the third of the three explanations, i.e., that clumsy copying alone was responsible for irregularities in the facsimiles, that was favored by the jury of 1912. Dr. Mercer was quite emphatic on this: The culprit, he writes, was "the bad copying (though not 'purposely altering' as Mr. Roberts would try to make his readers believe the scholars to have said—but the scholars were careful not to use such a phrase since they hold the bad copying to be due to ignorance). . . ."³⁰ Why were Mercer and his colleagues so anxious to disclaim a charge that B. H. Roberts seems equally anxious to publicize, preferring an accusation that was by far the least convincing of the three assumptions on the face of it, and by far the least damaging to the Mormons on ethical grounds? It was because the arguments against deliberate faking are direct and convincing, whereas the charge of bad copying, no matter how fantastically bad the copying would have to be, could not be discredited in the absence of the original documents.

With the finding of the papyrus of Facsimile 1, however, the picture changes. Though theory No. 2, the altering of the copy, suffers a severe setback, Numbers 1 and 3 collapse completely. No scholar has been denied access to the original,

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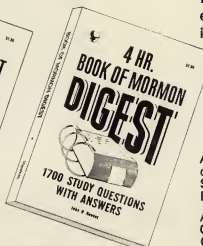
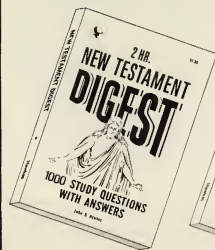
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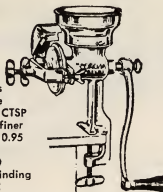
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all of whose peculiarities, no matter how disturbing, must now be attributed to an Egyptian hand. Though some of the other fragments are glued together in wild disarray, there is no sign of tampering anywhere with any of the writing or drawing on any of the "Joseph Smith Papyri." If any alterations were made, it was not on the original documents. The clumsy "pencilled restoration" that Professor Parker rightly condemns as "incorrect"³¹ is, of course, not a forgery, since no attempt is made to conceal its true nature. Also, it can hardly have been the work of a Mormon hand, since it differs completely from the official copy of the papyrus that was circulated in many thousands of copies both during and after the lifetime of Joseph Smith, and was well-known to every responsible Latter-day Saint. While what they considered a sacred document was still in the hands of the Prophet, or at least of the Mormons, no one could have taken such outrageous liberties with it. It is a perfectly legitimate and universal practice to restore missing parts of ancient texts and pictures, always, of course, giving clear indication of the nature and extent of the restoration. The fact that this attempt to indicate the

missing parts of Facsimile 1 is exceedingly crude and half-hearted, done without the slightest attempt to be accurate or convincing (there is no redrawing, no erasing, no elaboration or detail, no correcting) shows that this is no Mormon attempt to doctor the manuscript. And since this is the *only* attempt to indicate the missing parts, it would seem clear that the parts were not missing when the Mormons still had the thing in their possession. This is borne out by the clear traces left behind in the dried glue by those parts of the papyrus that crumbled away after it was mounted; they show that at the time of the mounting there was room on the papyrus for the complete head and hand of the priest.³²

The third charge, that of unconscious disfigurement through ignorant copying, also breaks down if one only compares the original Facsimile 1 with Reuben Hedlock's engraving of 1842, which should convince anyone that the wood-carver did a very creditable job. Also, if one takes the trouble to compare Facsimile 2, the "hypocephalus," with reproductions of other hypocephali in prestigious nineteenth century journals, one will discover that Hedlock's en-



These two hypocephali should be compared with Facsimile 2 in the Book of Abraham to show that Reuben Hedlock's engraving is a

fairly reliable reproduction and that imperfections of the work are to be imputed to the Egyptian rather than the American copyist.

graving is not only quite as good as the others, but that the sloppiness of his hieroglyphics is the very kind of sloppiness we find on other hypocephali, where it is sometimes quite as bad or even worse.³³

There is, however, one significant discrepancy in the copying of Facsimile 1. In the 1842 engraving a figure is lying on a couch and a priest is standing on the opposite side of the couch *and* its occupant, which is the natural and normal way of seeing things—either the priest is on this side of his victim or on the other side. But in the original papyrus he is on neither! He stands in an astonishingly awkward position between the couch and the legs of the man on the couch. By correcting this “blunder” and saving himself a lot of trouble, Mr. Hedlock neatly reversed the charge that it was the Mormons who introduced absurdities into perfectly conventional Egyptian drawings. It is not the engraver but the Egyptian artist who is having trouble here, and he seems quite aware of being challenged to depict something out of the ordinary, departing from the familiar canons of his art to carry out special instructions. Plainly puzzled as to how to go about it, he makes no effort to complete either the side of the couch that normally *should* be there or the priest’s apron that somebody wants to put in its place. In his perplexity the artist simply leaves the space empty and thus proclaims, by avoiding, his predicament.³⁴ Brother Hedlock’s attempt to help out the artist and save himself the same embarrassment is the only deliberate alteration in copying of the papyrus; it can easily be explained on the most obvious common sense grounds, and is anything but an attempt to distort the original to make it fit Joseph Smith’s interpretations. On the contrary, the Mormon engraver was covering up a peculiarity in the

original that actually supported Joseph Smith’s ideas. Other examples can be found in which Egyptian artists draw people in awkward and unusual positions, but in these cases it is also apparent that the artist is consciously *trying* to show

something unusual, and we may safely assume that the oddities in the lion-couch papyrus are neither accidental nor meaningless.³⁵

The experts who attributed to bad copying their inability to make anything of the hieroglyphics on



Richard L. Evans

The Spoken Word

One man, one mind, one life to live . . .

This question from the Psalms always suggests some earnest searching: “What is man, that thou art mindful of him?”¹ It is obvious that the mind and spirit and intelligence of man are infinite, as we see what he can conceive: art, music, literature, science; the doing and making of too much to mention. It is obvious that man is the most marvelous mechanism on the earth, with body, mind, spirit—the chemistry and composition, and all the physical and mental functions: the power to grow, to think, to feel. “Who hath put wisdom in the inward parts?”² the Lord asked of Job. “. . . who hath given understanding to the heart?”² Who has given the body wisdom to heal itself? When we think of the power to reason, to learn, to judge, to decide, to remember the past, to project the future, we are awed by man, but more by his Maker, and by all that God has given. And we are sobered by this fact: This body, this mind, is the only one we shall have here. It has to last a lifetime. One cannot imagine a rational man deliberately abusing a precious machine. Yet how much more irrational it would be to abuse the body, to partake of anything that would impair its functioning, anything that is detrimental to it. What utter irreverent waste it would be to deface the body, or to mar or cloud the mind, or diminish co-ordination or consciousness, or make us less aware of actions that would injure us or others. Each person is all he has—one man, one mind, one life to live. Mortality goes so swiftly, and eternity is so everlastingly long, and when one has been given life and mind and memory, talent, purpose, limitless possibilities, and all this wondrous physical functioning, why should anyone be so short-sighted, so utterly, ungratefully self-destructive as ever to do anything which would lead to less than clean, clear thinking, clear conscience, wholesomeness, with peace and productive purpose—within the laws of nature, of God—the laws of health and happiness—the laws of the land? Without law there could be no life.

¹Psalms 8:4.
²Job 38:36.

* “The Spoken Word” from Temple Square, presented over KSL and the Columbia Broadcasting System June 30, 1968. Copyright 1968.

the plates cannot get off so easily, for they were supposed to be thoroughly at home with the worst Egyptian penmanship and by their own assertion had access to unlimited numbers of identical documents, by which the texts in the facsimiles could have been easily reconstructed and checked. Then too, we must recognize that there really are sections of hieroglyphic text in Facsimile 2 that present-day Egyptologists read without too much trouble: since these legible

portions are found to be correct and conventional Egyptian, it is perfectly plain that nobody has falsified or jumbled them, as was charged. That is to say, whenever the text *can* be checked, everything is found to be in order.

What makes the constant protestations of bad copying appear as an obvious attempt to minimize the uniqueness of the documents is the strange silence of all the authorities on the really glaring irregularities in the plates. If the gentle-

men want something to make fun of, why don't they—ever—call attention to the hilarious incongruity of having the figure on the couch fully clothed? In all the other lion-couch scenes (see below, note 54) the person on the bed is either a properly encased mummy or completely nude, and never does the man on the couch wave both arms. Why the total silence on what should have been Joseph Smith's A-Number-1 howlers? Such things cry for an explanation and are always good for a laugh, but our experts will not even mention them. For here they cannot escape with the charge of "bad copying"—bad copying never went that far, and we now have the original to show who invented the clothing and the upraised hands, and it was not the Mormons.

Was Facsimile 1 Altered in the Copying? If the presence on the scene of the original subject of Facsimile 1 deals fatal blows to theories 1 and 3, it is hardly less damaging to Number 2, the sole survivor, which assumes that somebody has deliberately changed certain features in the process of copying the papyri. We have observed that the scholars of 1912 fought shy of this argument, and the reasons for that are not far to seek; consider some of the holes in the sieve:

1. It is significant that the charge of false copying today centers on those parts of the document which happen to be *missing*, and thus offends the first principle of textual criticism, which is, always to give a document the benefit of the doubt. If the copyist is perfectly reliable in the four-fifths of the sketch that have survived, why should he go berserk in the particular fifth that is missing? Could that fifth have been deliberately removed to cover up the fraud? Hardly: (a) the breaking off of the fragile papyrus takes place in every



Richard L. Evans

The Spoken Word

...breaking the law "just a little..."

A thoughtful listener has sent these words from an inscription in a school auditorium: "Obedience to law, respect for others, mastery of self, joy in service—these constitute life."¹ These are words to remember. The question of law and freedom and self-control has become of such concern as to be a constantly compelling subject. "Many today seem to be demanding for themselves the unlimited right to disobey the law,"² observed an eminent jurist. The shades and degrees of disobedience are of great concern, but the attitude of encouraging or condoning disrespect for law is of greater concern—for the breaking of law "just a little" is something one can't turn on and off at will. It is such that once the line is crossed, there may not be any determinable stopping point in sight. Like a forest fire, it is hard to burn just to a pre-determined point. When you think you have it under control, it flashes over the breaks and the barriers. It is the character, the basic concept that is of more concern than merely the method. What is not lawful leads to breakdown, beyond what was perhaps intended, and in effect there may be no such thing as isolation or limitation in breaking law. We reaffirm this fundamental of faith: "We believe in obeying, honoring, and sustaining the law."³ To repeat the opening inscription: "Obedience to law, respect for others, mastery of self, joy in service—these constitute life."¹ "Oh, thus be it ever when free men shall stand."¹

¹Motto in the Los Angeles High School auditorium.

²Earl Morris, president of the American Bar Association, cited in *Time*, April 26, 1968.

³Article of Faith 12.

¹Francis Scott Key, "Star-Spangled Banner."

* "The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 7, 1968. Copyright 1968.

case only along lines of folding and around the edges, where ancient documents always suffer; (b) the most important parts were broken off, as the marks in the glue show, after the papyrus was mounted and, as we have noted above, in all likelihood after it had fallen into non-Mormon hands. To the charge that the Mormons may have destroyed evidence, one can only ask, What evidence? Consider our next point.

2. If a crime was committed, we must look for a motive. If Joseph Smith "altered the drawings to suit his purposes,"³⁶ why don't they suit his purposes? As Mercer points out, no one would dream that the figures as they stand represent what Joseph Smith says they do—indeed, the experts agree that his explanations are quite hilarious.³⁷ And why bother to make any changes at all? In a world in which nobody knew anything about Egyptian, Joseph Smith was free to give any interpretations he pleased, and they would appear no more absurd than the ones he did give. What possible point or advantage, then, could there be to distorting, elaborating, or recomposing perfectly meaningless symbols or falsifying genuine texts by rearranging them in different but equally meaningless combinations? Take the two-headed man in Facsimile 2 (Fig. 1), for example, who, we are told, *should* be a four-headed ram.³⁸ A four-headed ram, however, is ridiculous—whoever saw a four-headed ram? So Joseph shrewdly redraws the figure to make something more plausible, an ordinary two-headed man? Or take the hawk-headed hawk that the experts insisted should be a human-headed hawk: which would be the more appropriate to represent an angel in the thinking of Joseph Smith's time? The well-established conventions of Christian art had long accustomed the pious to

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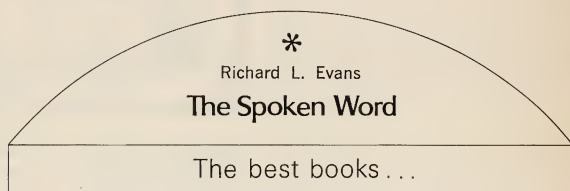
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represent angels by a symbolic combination of human faces and feathers—but a one-hundred-percent bird would have been out of the question. If the crime of forgery has been committed here, it is by one who went to great trouble and risk to alter documents that had far better been left unaltered as far as Joseph Smith's interests were concerned.

3. Then there is the matter of style. If we attribute the irregularities in the figures to deliberate transformation, we must still admit that the alterations are by no means such as a modern artist would make. Thus, when our impostor drew a hawk's head instead of a human one, he managed to draw a good Egyptian hawk's head and not an American type. And when he puts human heads in the place of rams' heads, how does it happen that he draws the kind of double human heads that only Egyptians draw? (See illustration.) And after copying the other figures as well as he did, couldn't the rascal who substituted a human head for a jackal's head on "Shulem" (Fig. 5 of Fac. 3) have drawn a better head than that? If all the faces in Facsimile 3 are rather grotesque, it is still an Egyptian type of grotesqueness. If "Pharaoh" and "the Prince of Pharaoh" in Facsimile 3 were being drawn to order, why on earth were they not drawn as princes or at least as men instead of being so very obviously women—is this cunning alteration to suit Joseph Smith's interpretation? And while the artist is at it, why not make an "altar" that looks like an altar? (Fac. 1, Fig. 4). Though we are told that much has been changed in the drawings, plainly nothing has been Americanized in the process, and nothing has been redrawn to fit with a particular interpretation. The criminal has failed to leave any traces of his personality and style.

4. Besides a motive, we are told, the perpetrator of a crime needs an opportunity, that is, a chance to escape detection. It would be easy enough to falsify copies of the facsimiles in the upper room of the Mansion House some dark night, but what happens when one puts the results on display the next day side by side with the unchanged originals? Any altering of the

figures or texts, as B. H. Roberts pointed out, "is out of the question, since . . . the mummies . . . and the papyri, were on exhibit in the home of the Prophet's parents in Nauvoo, subject to the inspection of all who might choose to examine them."³⁹ Joseph Smith had printed copies of the facsimile circulated in large numbers in and around Nauvoo, while at the same time the originals



It was Carlyle who said that "books are like men's souls."⁴¹ This could mean that the kind of man an author is suggests the kind of book he will write. And perhaps also that the kind of people we are suggests the kind of books we will choose to read. This brings to mind a most memorable statement by Sir Walter Scott: "I have been perhaps the most voluminous author of my day," he said, "and it is a comfort to me to think that I have tried to unsettle no man's faith, to corrupt no man's principles, and that I have written nothing which on my death-bed I should wish blotted out."⁴² What a marvelous statement to be able to make—and what contrast to much that is currently offered, when so much that is cheap is put into print, with every inducement to the unclean, the immoral, the indecent, the salacious and shoddy, put out for unconscionable profit and fashioned to undermine morals and young minds. More than a thousand books, we are told, are added to the Library of Congress each day—added to the millions that are already there—from the profound to the trivial, from the uplifting to the debasing, from the reliable to the misleading, from the enduring true to the manifestly false. And since we can't read everything—since there is so much of it—and since life is so short—we ought to select the best of all that is offered, whether for entertainment or information. "... seek ye out of the best books words of wisdom," significantly has been said. We should be discriminating in our reading, in our looking, in our listening, remembering that what is stored in memory is part of a man. Blessed be the memory of him who can say: "I have tried to unsettle no man's faith, to corrupt no man's principles, and . . . have written nothing which on my death-bed I should wish blotted out."⁴³

³⁹Carlyle, Inaugural Address, Edinburgh, 1866.

⁴⁰Sir Walter Scott, cited by Samuel Smiles in *Character*, Chapter 6.

⁴¹Doctrine and Covenants 88:118.

*"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System July 14, 1968. Copyright 1968.

were on exhibition. "They were seen by all the Church that saw proper to visit the house of the Prophet Joseph," Orson Pratt recalled, "and also by hundreds of strangers. . . ."10 Most of the strangers were critical and suspicious, and some of them, like Josiah Quincy, Henry Casvall, and the reporter from the *Warsaw Signal*, were keenly on the lookout for any sign of trickery.¹¹

We must bear in mind that the alterations that Professor Parker's interpretation requires—the jackal's mask of the priest, the hovering bird, and the reproductive activities indicated—not only occupy the most conspicuous position, front and center, on the Number 1 papyrus, but by their unusual, not to say shocking nature (and many visitors to Nauvoo were looking for something shocking), would be most certain to command the attention of any observer. How does it happen that during all the years when the papyri were being shown by old Sister Lucy Maek Smith for a small admission fee to any interested parties, nobody ever noticed that they differed drastically from the well-known printed copies that the visitor was invited to take away with him? Could Joseph Smith and the Mormons have overlooked any-

thing so glaring (none of them ever mentions it) or invited hostile outsiders to discover it for themselves? It does not help things to assume that the vital parts of the papyrus were already missing when the thing was put on display or even before it came into Joseph Smith's possession, for the total absence of the key features of the sacrificial scene could hardly have gone unnoticed by all the Mormons and Gentiles alike: that would have been as glaring and as disturbing as any discrepancies between the original and the printed copy. But nobody ever noticed it, as many gladly would have, had it been there to notice. Thus, in a letter written on February 5, 1838, at Kirtland, in an all-out attempt to expose Joseph Smith as a fraud, Warren Parrish writes: "I have set by his side and penned down the translation of the Egyptian Hieroglyphicks as he claimed to receive it by direct inspiration from heaven."¹² Here was a man in a position to detect any manipulation or trickery in the composing of the Book of Abraham, and eager to expose such; yet he, like everybody else, seems completely unaware of the outrageous discrepancy between the original document and the printed copies of it that the

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It has been claimed that Joseph Smith invented the double head on the left and substituted it for four rams' heads. Com-

parison with other double-headed Egyptian figures makes it clear that the Prophet was not indulging in fantasy or forgery.

present explanation of Facsimile 1 requires.

5. Those who maintain that important parts of the papyrus, now missing, have been changed to give it its present unique aspect are careful not to call attention, as we soon shall, to equally odd and unusual features in the *surviving* parts. What is the big crocodile doing there? and the "pillars of heaven"? and the strange inscriptions? Such elements do not occur in any of the supposedly identical parallels to Facsimile 1, yet there they are before us, and that not by any modern manipulation. Dr. Lythgoe makes the good point that the head of the priest and his knife look suspiciously un-Egyptian. They do, in the very poor reproduction that Dr. Spalding supplied him with, but in the better engraving of 1842 the knife is quite different, and the head of the priest is no more nor less "Egyptian" than that of the man on the altar who, we know now, is an authentic Egyptian type.

6. *An Impartial Witness*: Further evidence that Facsimile 1 has been honestly reproduced is found in an early independent copy of it by an artist (very probably non-Mormon) who was using it for purely decorative purposes and without the intention of proving anything. It is to be found in an old portrait of Lucy Mack Smith, the Prophet's mother, who was given custody of the Egyptian antiquities in Nauvoo

and took possession of them at Joseph Smith's death.⁴³ The picture was located by President Joseph F. Smith and Preston Nibley in a farmhouse near Nauvoo.

In 1942 President George Albert Smith, accompanied by Elder Preston Nibley (who is the authority for this account), visited a relative, Salisbury Smith, a respected citizen and banker in Carthage, Illinois. Mr. Smith took the brethren to a farm near Carthage to see "Aunt Clara," the 83-year-old daughter of Lucy, the youngest daughter of Lucy Mack Smith. She showed them a picture of her grandmother, which she said she had inherited from her mother. She refused to part with the picture but allowed the brethren to have it photographed, and the photo now hangs on the walls of the Church Historian's Office in Salt Lake City.⁴⁴

In the portrait the artist has decorated the wall space behind his subject with her most prized possession—the original of Facsimile 1. He has used his artist's license to enlarge the object both for decorative effect (the original is no larger than a postcard, being a square of only 4½ inches on a side) and to preserve clarity of detail. But there can be no doubt that it is the original papyrus hanging on the wall, for the artist has taken pains to show the bent and wrinkled surface—a copy would be mounted smoothly and evenly. Moreover, the frame depicted is like the

one that still encloses some of the other papyri now in possession of the Church. That is, the rather elegant frames were used for displaying original and valuable documents, and Mrs. Smith would certainly not have gone to the expense and trouble of framing, and then have proudly displayed, a printed copy of no value whatever (they existed by the thousands) while she still had the original in her possession. The artist, like Hedlock, has done the reasonable thing and not bothered to fight with the problem of the legs; what interested him was to get a good likeness of Mrs. Smith and her impressive document (the Egyptian things were always her special concern), and in so doing he has given us a rapid, fairly accurate, and unbiased sketch of what the papyrus looked like before it was damaged. It matches our printed reproductions, and not the proposed restoration. ○

(To be continued)

FOOTNOTES

⁴³Franklin S. Spalding, *Joseph Smith as Translator*, p. 25.

⁴⁴*Ibid.*, p. 26.

⁴⁵*Ibid.*, p. 25.

⁴⁶*Ibid.*, p. 26.

⁴⁷*Ibid.*, pp. 26-27.

⁴⁸Edward Meyer, *Ursprung und Geschichte der Mormonen* (Halle, 1912), pp. 64-65.

⁴⁹Spalding, *op. cit.*, p. 23.

⁵⁰New York Times, Magazine Section, December 29, 1912.

⁵¹Spalding, *op. cit.*, p. 23.

⁵²*Ibid.*, p. 29.

⁵³Era, vol. 16 (1913), p. 775, speaking of Facsimile 3.

⁵⁴Dr. Eric Young of the Metropolitan Museum in a letter to LaMar Petersen, dateline of 1959.

⁵⁵Robert C. Webb, in *Deseret News*, July 5, 1913, Section 3, p. viii, col. 4, and Era, Vol. 16, p. 1072.

⁵⁶Edgar J. Banks, in Era, Vol. 16, p. 775.

⁵⁷Albert M. Lythgoe, in New York Times, loc. cit.

An Autumn Wind Whispered

By Dennis Drake

An autumn wind whispered
Through the tree in my backyard.
And the tree bowed its limbs comfortably.
I whispered in her ear the words
I knew she longed to hear:
She bowed her head.
I meant it then: I mean it now,

Though I know she understands it's changed.
You came into my life;
In generous friendliness
We accepted each other.
I loved her once—she knows it.
Nor do I love her any less;
I only love you more.

¹⁵See below, notes 56 to 61.

¹⁶Young, *loc. cit.*

¹⁷The museums on both sides of the water . . . are filled with papyri . . . and might be examined to secure the counterparts of Joseph Smith's hieroglyphics." John A. Widtsoe, *Era*, Vol. 16, pp. 456-57. "Another worthwhile phase of the matter would perhaps be now to turn to hypochondria and collect and compare all of them." *Ibid.*, p. 1099.

¹⁸*Era*, Vol. 17 (1914), pp. 319f.

¹⁹Latter Bishop Spalding joyfully welcomed Deveria as the eleventh member of his team, after Mercer declared "his opinion . . . to be in

substantial agreement with that of the other experts," to wit, that "the translation was declared to be entirely incorrect." Spalding, *op. cit.*, p. 19. Though Spalding has the effrontery to accuse the Mormons of neglecting Deveria's work (*loc. cit.*), that work is never quoted in the Spalding discussion except by the Mormons and Robert C. Webb.

²⁰Theodule Deveria, *Bibliothèque Egyptologique*, Vol. 4 (1896), pp. 195-202.

²¹*Ibid.*, p. 196.

²²Richard Parker, *Dialogue*, Vol. 3 (Summer 1968), p. 86.

²³*Era*, Vol. 16, p. 612.



Richard L. Evans

The Spoken Word

Marriage is more than a wedding

One of my students wrote . . . me . . . announcing his engagement," said William Lyon Phelps. "This is not going to be much of a wedding," he said, "but it is going to be a wonderful marriage."¹ This states a simple fact, sometimes overlooked—the fact that marriage is much more than a wedding—ininitely more. And among the foremost facts to be faced is that marriage is made up of the duties and routine and responsibilities of every day—day after day after day—and that marriage is a relationship of two imperfect people, a relationship that requires character, loyalty, common sense, common convictions, along with much giving up of self, and an unflinching commitment to make it a success in the long and enduring sense. "The art of living together happily, is perhaps one of the greatest of all the arts,"² said Dr. Phelps. "Naturally, . . . all sorts of adjustments are called for."³ "Quarrels and disputes are sure to come, [but] the great thing is not to let them last. . . ."⁴ In marriage "two distinct personalities must work toward one end . . .," said Temple Bailey. "It is not possible for a married couple to reach happiness with eyes fixed on different stars; . . . they must set up a single ideal and work toward [it]. . . . Cease cherishing impossible fancies of impossible futures. Take the best of [your] dreams and fit them to life as it comes every day."⁵ "Divorce is failure."⁶ "The best goal," said an eminent authority, "is the success of the marriage itself."⁷ Put all things to that test, and remember that marriage is a relationship of two imperfect people—a relationship that requires character, loyalty, a sense of humor, common conviction, and common sense, along with much giving up of selfishness and self, and an unflinching commitment to make it a success in the long and enduring sense. Marriage is much more than a wedding. "Marriage is a fine and sacred thing if you make it so. . . ."⁸

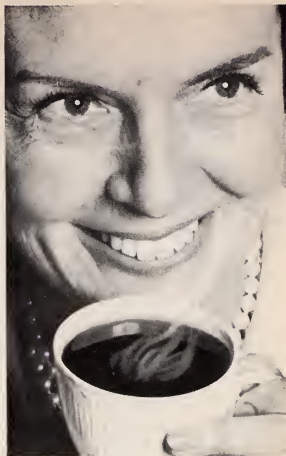
¹Dr. William Lyon Phelps quoting an unknown writer.

²Dr. William Lyon Phelps, "Marriage Is What You Make It," *Delineator*, August 1932.

³Temple Bailey, "The Bride Who Makes Her Dreams Come True," *Ladies Home Journal*, June 1912.

⁴Dr. Paul Popenoe, "Make Your Marriage a Partnership," *Ladies Home Journal*, June 1942.

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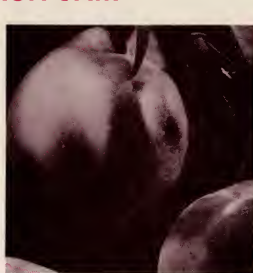
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(about 2½ pounds)
- 5 cups sugar
- 1 package powdered pectin
- 1 cup water

Sort and wash fully ripe peaches, remove pits and skins, and crush fruit. Measure peaches into a large mixing bowl. Add sugar. Mix well, and let stand for 20 minutes, stirring occasionally. Dissolve pectin in water; bring to a boil, and boil for 1 minute. Add pectin solution to the fruit and sugar mixture. Stir for 2 minutes. Ladle the jam into jelly glasses or freezer containers, leaving ½-inch space at the top. Cover the containers and let stand for 24 to 48 hours. Makes about 9 six-ounce glasses. Store uncooked jam in a refrigerator or freezer. It can be held for a few months in a refri-

gerator or up to a year in a freezer. If kept at room temperature, it will mold or ferment in a short time. Once a container is opened, the jam should be used within a few days.

NOTE: If jam is too firm for serving when opened, it can be softened by stirring. If it tends to separate, stirring will blend it again.



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²⁵Spalding, *op. cit.*, p. 28.

²⁶"... the letter press is as idiotic as the pictures," Statement dated September 10, 1903, cited in *Era*, Vol. 16, p. 342. Naturally an Egyptian original, no matter how badly done, would not be called "idiotic."

²⁷Banks, *op. cit.*, p. 771.

²⁸E. A. W. Budge, *Era*, Vol. 16, p. 342.

²⁹Lythgoe, *loc. cit.*

³⁰Samuel A. B. Mercer, *Era*, Vol. 16, p. 614.

³¹Parker, *loc. cit.*

³²It is interesting that no attempt was made to sketch in the bird's head, and also that there are no traces on the mounting paper of the head's having been broken off after the mounting. This would indicate that the "pencil restoration" of the more recently missing parts, being an attempt to supply what had been destroyed after the mounting, and also being done by a person unfamiliar with the fac-similes and certainly unfamiliar with the original, belongs to the "post-Mormon" career of the papyrus. It must not be forgotten that the papyrus have been in non-Mormon hands for 111 years.

³³Examples may be found in the *Proceedings of the Society of Biblical Archaeology* for 1883, 1884, 1885, 1897, in *Archaeologia* (published by the Society of Antiquaries, London, 1855), Vol. 36, Plate XV, p. 174; in *Chronique d'Egypte*, Vol. 27 (1896), p. 111; in H. Bonnet, *Recherches sur l'ant. Reliq. égypt.*, p. 390 (Fig. 98); British Museum *Guide to the 4th, 5th and 6th Egyptian Rooms* (1922), p. 272; and W. M. F. Petrie, *Annals* (London, 1914), Pl. XX.

³⁴The normal procedure would be to draw first the central figure on its couch. If, however, the priest were accidentally drawn before the couch, the error could have been quickly corrected by simply finishing the horizontal lines that marked the side of the couch, thus automatically putting the priest behind it. This could be done easily, since the priest's kilt was never filled in below the hips as it was above. And yet the artist did not do it: he finished neither the skirt nor the couch.

³⁵Thus in R. V. Lanzzone, *Dizionario di Mitologia Egizia* (Turin, 1885), Vol. 1, Plate 30, Anubis is standing on the far side of the couch but with both hands and arms on the foreside of the mummy, with an awkward foreshortening of one arm—awkward, but quite deliberate. Another such figure is reproduced in Heinrich Schaefer, *Von ägyptischer Kunst* (Wiesbaden: Harrassowitz, 1968), p. 129, fig. 88. The principle is discussed by H. von Bocklinghausen in *Ztschr. f. Äg. Sprache*, Vol. 63, pp. 27-30.

³⁶Quoted and discussed by S. B. Tahange, *Era*, Vol. 16, p. 771.

³⁷"No one would ever take the figure to be that of the patriarch Abraham," S. A. B. Mercer, *Utah Survey*, Vol. 1, p. 18. "The letter press is as idiotic as the pictures," Budge, *Era*, Vol. 16, p. 342. "Of course, an Egyptologist would not subscribe to anything in the explanations" provided for the drawings which you enclose," Professor G. R. Hughes, in a letter dated January 29, 1959, to LaMar Petersen.

³⁸"This god is always represented with four heads, and his image has certainly been altered here," Deverin, *Bibliothèque Égyptologique*, Vol. 4 (1896), p. 197. Deverin has underlined the "always."

³⁹B. H. Roberts, *Era*, Vol. 16, p. 314, noting also that "43 days before the death of the Prophet, in 1844, they were examined by Josiah Pratt."

⁴⁰Orson Pratt, *Journal of Discourses*, Vol. 20, p. 65.

⁴¹The Reverend Henry Caswall, who came to Nauvoo expressly to expose Joseph Smith in the matter of hieroglyphics, tried desperately to get something against him. Smith was showing the mummies and papyri to him, he reports, "I fixed my eyes steadily upon her. She faltered, and seemed unwilling to meet my glance. . . . The melancholy thought entered my mind, that this poor old creature was not simply a dupe of her son's knavery; but she had taken an active part in the deception." Henry Caswall, *City of the Mormons* (London, 1842), p. 28; cf. *The Weekly Visitor*, 1842, p. 408. So far would he go to dig up "evidence," yet he detected no faking of the documents.

⁴²This letter, brought to our attention by Dr. Richard L. Anderson, was published in *Zion's Watchman*, March 24, 1838, and later quoted in the *Painesville (Ohio) Republican* (no date).

⁴³See James R. Clark, *The Story of the Pearl of Great Price* (Salt Lake City: Bookcraft, 1955), p. 148f. 151-53, 155.

⁴⁴The account is related by Preston Nibley to the author and written down at the time.

The Healing

By Carol Lynn Pearson

*A bird
Once broken
Can never fly,
They say,
Quite so high
Again.*

Perhaps.

*But
As for me,
Now desperately
In need of mending,
I have a healer
Who would restore
These foolish wings
Without a scar.*

*I will lie quiet
Beneath His touch.
I will listen
As He whispers,
"Rise,
And fall no more."*

*And then—
Then I shall
Soar.*

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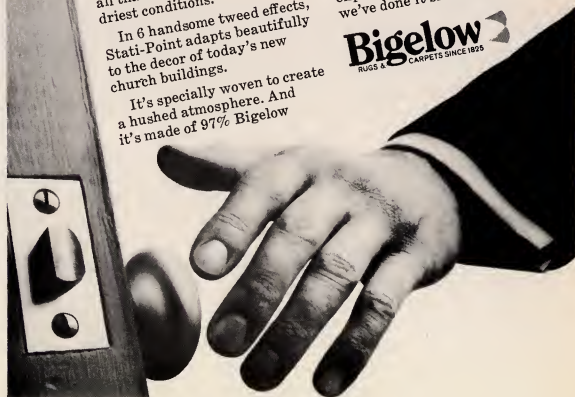
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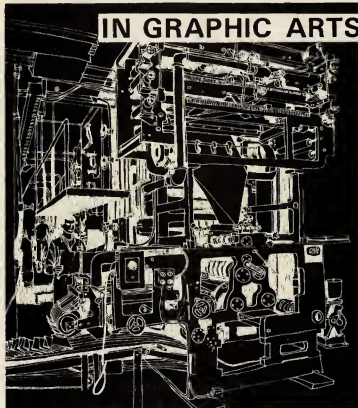
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Mother is the top sergeant of the lunch detail. She plans, shops, prepares, and expects her brood to eat what is placed in the brown paper sacks. The theory of this is fine, but sometimes the plan goes wrong. No one, especially a child, eats a lunch he doesn't like. He is away from mother, so he eats what pleases him and discards the rest. Knowing children, there must be thousands of tons of food wasted each noontime in this great wide world.

Children and grownups too have definite ideas as to what they will eat. A school lunch director told me of the great waste in the school lunch program because children are served balanced menus and not just what they like to eat. A first-grader said, "Why do they have to give us chili and broccoli and cabbage salad? I don't like them, and I just throw them in the garbage can."

A mother has an advantage over school lunch professionals, because she knows what her family will eat. If she is careful in her lunch planning, her children will carry sacks full of food they like, and those brown bags will contain one-third of the nutrients needed in a day. When this is done, not a crumb will be wasted, and young bodies will be nourished.

A mother plans first what the sacks will contain each day of the week. Next, she buys at one time what will be needed for the five days of lunches. It is frustrating to get up in the morning and find no bread or an empty mayonnaise bottle or no fresh fruit in the refrigerator. To pack a good, nourishing lunch takes forethought. It also takes love and time: time to cut the bread just right, time to spread the butter to the crust edges, time to drop a surprise into each bag. A person who sees a child take his lunch from the sack

all fresh and nourishing and neat sees love in the background.

Sack lunches can be delicious and not as one mother said: "I hate for one of my children to forget his lunch, because at noon my conscience makes me eat it, and I don't like what I have packed." Perhaps the lunch preparer should practice a little of doing unto others as she would have them do unto her, and should make a rule always to prepare "carry lunches" that she herself would enjoy.

These brown bags must always contain real nourishment for the growing child. Protein in some form of meat, fish, chicken, cheese, or eggs should head the list. Bread made of whole grains or enriched flour makes the best sandwiches. (Chilled or frozen bread carries best.) The lunch can be vitamin and mineral rich if fresh vegetables and fruits are included.

"Carry lunches" are more palatable when a drink is available. Vacuum bottles are not too expensive. In fact, in the long run, they may be cheaper than buying milk at school each day. Depending upon the weather, the drink may be hot or cold. Under the hot possibilities we could list soup, bouillon, tomato juice, Postum, cocoa, and wassail. If cold beverages are preferred, there are milk, fruit juices, milk shakes, and iced tomato juice.

The little extra something for the lunch box can come in many forms, such as a piece of candy, a dozen nut halves tied in a piece of colorful paper, a small box of raisins, a piece of unusual fruit, a fancy cookie, a gingerbread man, a piece of gum with the reminder to throw it away before school reconvenes, a valentine heart, a chocolate Easter egg, a Christmas goodie, a Halloween specialty, a clever little personal note, a piece of money, a popcorn ball, and on and on, as a happy mother's imagination leads her. One little girl said she always

liked to eat lunch with a certain person because it was so much fun to see what she would take out of her lunch sack. Memories are made out of just such experiences, and so are healthy bodies.

Some Lunch Sack Ideas

Special Egg Salad Sandwich

- 3 hard-cooked eggs, chopped
- 2 tablespoons salad dressing
- 2 tablespoons chopped sweet pickle
- 1/2 teaspoon prepared mustard
- Condensed cream of celery soup to moisten
- 4 slices rye bread
- Spinach leaves

Combine the eggs, salad dressing, pickle, and mustard. Moisten with the celery soup. Spread on 2 slices of bread. Top with spinach and the remaining bread. Use the rest of the soup for a hot drink.

Assorted Fillings for Sandwiches

- 3 ounces cream cheese, 1 tablespoon marmalade and the grated rind of 1 orange, 1/4 cup finely chopped nuts. Mix well and spread on buttered raisin bread.

- 1 can tuna, 1/2 cup finely chopped celery, 1 1/2 teaspoons lemon juice, 2 hard-cooked eggs, chopped; 1 tablespoon finely chopped green pepper, and 1/4 cup mayonnaise. Blend together and spread on enriched white bread.

- 2 hard-cooked eggs, chopped; 1 small can deviled ham, 2 tablespoons chopped sweet pickle, 1 tablespoon salad dressing. Blend and spread on buttered bran muffins or on graham bread.

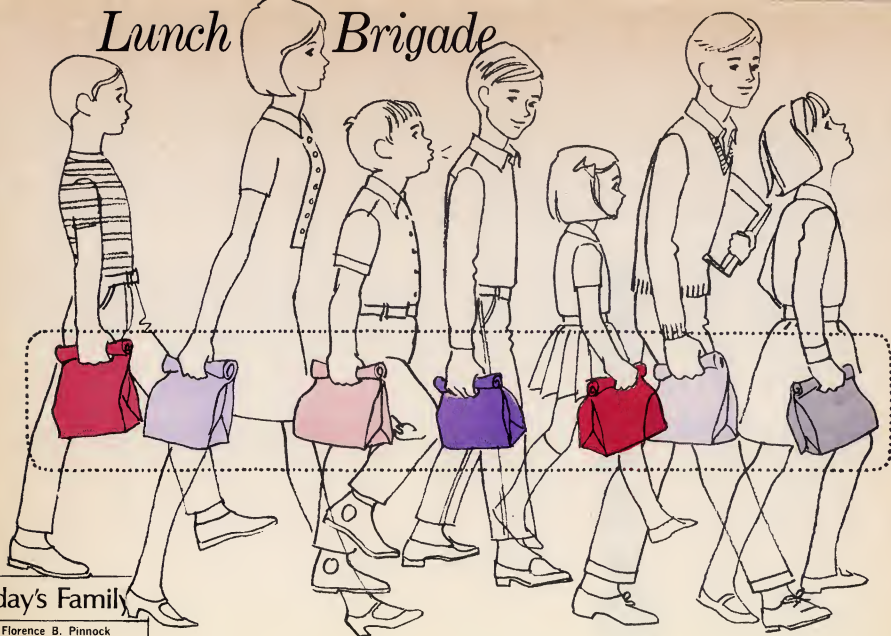
- 1 small can salmon, 1/2 cup finely chopped celery, 3 tablespoons finely chopped green pepper, 1 tablespoon lemon juice. Blend and moisten with mayonnaise. Spread on buttered enriched white bread or whole wheat bread.

- 1 cup crunchy peanut butter, 1/3 cup chopped seedless raisins, 1/4 cup orange juice. Blend and spread on nut bread.

- 1 cup grated raw carrots, 1/2 cup finely chopped salted peanuts, 1/2 cup salad dressing, and 1 tablespoon peanut butter. Blend together and spread on whole wheat bread.

- 1/4 pound bologna and 1/4 pound American cheese, ground together. Add 2 tablespoons milk, 2 tablespoons salad dressing, 2 tablespoons sweet pickle relish, 1/4 teaspoon dry mustard, and salt and pepper to taste. Spread on

Lunch Brigade



Today's Family

By Florence B. Pinnock

buttered rye, whole wheat, or enriched white bread.

Combine 1 can corned beef, coarsely ground, with 3 hard-cooked eggs, chopped; 1 tablespoon sweet pickle relish; 1 teaspoon lemon juice, and enough salad dressing to moisten.

Mix together ground cooked roast, pickle relish, prepared mustard, and enough salad dressing to moisten. Spread on buttered enriched white bread.

Mix together 1 cup ground cooked ham, $\frac{1}{4}$ cup diced celery, and $\frac{1}{4}$ cup pickle relish with salad dressing to moisten. Spread on buttered whole wheat bread; add a thin slice of Swiss cheese and lettuce, and cover.

Honey Milk

- 1 quart milk
- $\frac{1}{2}$ cup honey
- 1 teaspoon grated orange rind
- 1 teaspoon orange extract

Combine milk and honey. Heat to serving temperature. Do not boil. Add orange rind and extract. Pour into vacuum bottles and send to school.

Special Frosting for Cupcakes

- 2 egg whites
- $\frac{1}{4}$ cups sugar
- 1 package (3-ounce) fruit-flavored

gelatin—any flavor

Dash of salt

$\frac{1}{2}$ cup water

$\frac{1}{2}$ teaspoons light corn syrup

Combine all ingredients in top of double boiler. Beat about 1 minute or until thoroughly mixed. Beat over gently boiling water at high speed of electric mixer or with rotary beater for 7 minutes, or until frosting will stand in stiff peaks. Stir up from bottom and sides of pan occasionally. Remove from boiling water and spread on cakes. Makes enough to cover tops and sides of 2 or 3 layers, a 10-inch tube cake, or 6 or 7 dozen cupcakes. For lunches, cut cupcakes in half; spread frosting on one half and top with other half. No sticky fingers at eating time!

Quick Nut Bread

(3 small loaves)

- 1 package (1 pound $2\frac{1}{2}$ ounces) spice cake mix
- 2 eggs
- 1 cup water
- 1 cup flour
- 1 can ($8\frac{3}{4}$ ounces) crushed pineapple, drained (use juice later in a fruit punch)
- 1 teaspoon vanilla
- 1 cup chopped walnuts

Combine the cake mix, eggs, water, and flour; blend for 3 minutes. Beat in pineapple, vanilla, and nuts. Turn into loaf pans. Bake at 350° F. for about 45 minutes. Remove from pans and

cool. To serve, chill, slice thinly, and spread with cream cheese.

Spiced Molasses Cookies

(6 to 7 dozen)

- $\frac{1}{4}$ cup butter
- 1 cup sugar
- 2 eggs
- 1 teaspoon baking soda
- 1 tablespoon water
- 1 cup molasses
- 1 teaspoon vanilla
- 4 cups sifted flour
- $\frac{1}{4}$ teaspoon salt
- 1 teaspoon ginger

Cream together the butter and sugar until light and fluffy; add eggs and beat well. Combine baking soda and water and add to creamed mixture; blend in molasses and vanilla. Sift together flour, salt, and ginger; gradually add to creamed mixture. Drop by teaspoonfuls onto buttered baking sheet; bake in a 350° F. oven 12 to 15 minutes. When cool, frost with confectioner's icing.

Confectioner's Icing

- $2\frac{1}{2}$ cups confectioner's sugar
- 1 tablespoon white corn syrup
- 2 tablespoons butter, softened
- 3 to 4 tablespoons hot water

Combine ingredients in bowl and blend until of spreading consistency.

MAJOR SOURCES CHRONOLOGICALLY ORGANIZED					
TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY		
I. POLICE RECORDS <i>(Police Mortalities)</i>	1808-1923	Names of residents and their children over age 14; birth, marriages, divorces, occupation	1808-1906: Copenhagen City Archives 1907-1923: Copenhagen City Archives, on film (Genealogical Society)		
Death Certificates <i>(Dødsbehold)</i>	1808-1923	Full name of deceased, occupation, place of birth, age or date of birth, marital status, cause of death, names of witnesses, ages 10-14 and their ages or dates of birth, and diseases (residence)	Provincial Archives, Copenhagen; on film (GS)		
B. VITAL RECORDS	1851 to present	<i>Civil Marriage (Borgerlige vielse)</i> : names of candidate, residence, occupation, marital status, date of marriage, witnesses' age <i>Birth Certificate (Fødselsattest)</i> : names of child, parents, residence, sex, marital status, date of birth, witnesses' age <i>Death Certificate (Dødsattest)</i> : names of deceased, age, marital status, occupation, residence, date of death, cause of death (referenced on mortuary)	City archives and some genealogical archives; 1851-1961 on film (GS)		
	1857 to present		Provincial archives; 1857-1883 on film (GS)		
	1874 to present	<i>Civil Baptism (Borgerlig Døbelse)</i> : (Cousins of Absent-Spideborger); names of Absent-Spideborger, Holsten-Breiter name, date and place of birth, sex, marriage, religion, date of baptism, date of birth, parents, religion, residences, names of witnesses, date of marriage, names of sponsors, date of marriage, names of godparents, names of witnesses, names of married women, residence, name of sponsor, date and place of birth, percentage, date and place of death.	Provincial Archives, Ålborg; 1874-1900 on film (GS)		
3. RECORD OF DOMESTIC EMPLOYERS <i>(Husholdningsbogen)</i>	1894 to present	<i>Følgeskrivelse</i> : a general listing of all inhabitants of parish, names of residents, occupations, residences, occupation, deaths and arrivals, deaths	Local registration office in Denmark		
	1838-1923	Names of domestic employees, dates and places of emigration, arrival, residence, occupation, altered residence, place of confirmation, altered residence	Provincial archives; 1838-1923 on film (GS)		

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
4. APPLICATION RECORDS (<i>Blaaustregister</i>)	1860-1847	<i>Copenhagen City</i> : applications administered by the city clerk's office, including chimney regulations, marriages, divorces, burials, testaments	(City archives; on film (GS))
5. EMIGRATION RECORDS (<i>Udsendingsskema</i>)	1858-1950	Name of migrant, occupation, place of birth, or residence, age, destination, date of embarkation	Arbejdskontoret, Adelsgade 13, Copenhagen K, Denmark
Passport records (<i>Passportregister</i>)	1780-1920	Name of person receiving passport, occupation, place of residence, destination, date of issue	Provincial archives: 1780-1920 on film (GS)
6. CENSUS RECORDS (<i>Folketællinger</i>)	1787, 1801	Names of all persons, ages, residence, marital status, relationships, place of birth, and subsequent marriages and their legitimacy; occupations	National Archives, Copenhagen; on film (GS)
	1834, 1840	Names of all persons, ages, residences, marital status, relationships, occupations	
	1845, 1850	Names of all persons, ages, residence, marital status, relationships, place of birth, and occupations; from 1850 information is requested about each person's physical and mental condition, such as deaf, dumb, blind, or insane	
	1855, 1860 1870, 1880 1890, 1900	Same as above, except from 1855 forward religion is given; from 1870 forward sex is given	
	1901	Same as above, except complete date of birth is given, year of marriage or divorce and number of living and deceased children that have been born in the parish and previous place of residence	
	1906	Names of all persons, sex, date of birth, marital status, relationships, occupations	
	1911	Same as 1901, except year of marriage or divorce and number of children living and deceased are not given	

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
6. CENSUS RECORDS (<i>Cont</i>)	1916, 1920 After 1920, every 5th year	Similar to above, restricted as to usage NOTE: 1935, 1945, and 1950 censuses destroyed. There are miscellaneous censuses that were taken on a city and parish basis, and 1714 and 1717 censuses for Copenhagen, 1835 and 1865 for Copenhagen, and 1885 and 1895 for Copenhagen city archives	National Archives, Copenhagen
7. MARRIAGE RECORDS (<i>Konvoktioner</i>)	1720-1888	<i>Copenhagen City</i> only: index listing names of male candidates, date of license, parish in which marriage was to be performed	(City Archives, Copenhagen; on film (GS))
8. MIDDLEWIFE RECORDS (<i>Midlevise</i>)	18th Century	Names of persons born, dates of birth, sex, date of death, date of burial, and residence; date, name of midwife, time of birth	Provincial and local medical offices archives
9. MILITARY RECORDS	Earliest 1693; generally 1705 to present	NOTE: Available only 80 years after the birth <i>Army Service Records (Stambrug)</i> : names of both officers and enlisted men as recorded in regiments, battalions, companies, etc.; age, sometimes date and place of birth, date of death and discharge, place of death; general description of military service; date of enlistment (prior to 1880), sometimes reference is made to military levying rolls <i>Military Levying Rolls (Levingsrøller)</i> : similar to above, but in a loose format, records prior to 1780. From 1780 this record was kept on a parish basis by civil authorities. Conscription's name, age, place of birth, residence, height, old and new serial entry numbers, date of service, discharge, date of return, date of return from military service, name of father. If an illegitimate child, the mother's name is recorded. Prior to 1848 all males of the youth classes were entered at time of birth and their names re-enumerated on the rolls until they removed from the parish, then were exempted from duty	Hansen, Arkiv, Copenhagen; 1693 to approximately 1800 (some to as recent as 1930) on film (GS)

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
9. MILITARY RECORDS (Cont)		<p>tary service, transferred to the Naval Rolls (SI-49 list), or reached age about 45 years. After 1868 the military roll entries were not entered until age 17 years. Names of persons of the rural classes who moved into cities are on the lists of a rural parish. The names of persons born in the cities do not appear in this military levying roll but have been entered in the civil birth registers prior to that date, but lost their exemption that year.</p> <p>NOTE: There are no military levying rolls for Bornholm prior to 1850. They are incomplete for the counties of Halsnæs, Thisted, and Ålborg-Skjellerup.</p>	
	1848-1850, 1864	<p><i>Army Service Records and service medals (Tjenestemedaljer):</i> service awards given to army personnel and persons of various countries of Denmark and of some foreign countries, with applications for medals received and medals issued, 1848-1860, 1864, also delivered applications 1865-1924; name of applicant, date of birth, occupation, residence, regimental number</p>	Hansen Arkiv, Copenhagen, on film (GS)
	1882 to present	<p><i>Naval Levying Rolls (Skibliste or 44 lister):</i> prior to 1892, the information was recorded in the Military Levying Rolls except for Fyns, where this record was kept separate from 1796; the port cities have separate rolls</p> <p><i>Main Rolls (active):</i> name of conscript, place of birth, age, height, marital status, number of children, residence, name of father, parish number; date and number of seaman's certificate; occupation; if able to serve, reasons for not serving; if presently at sea, home port of ship and name of captain, expected date of return; remarks, transfers, deaths</p> <p><i>Extra Rolls (reserves):</i> similar to above except for status of this category of men</p> <p><i>Dead Lists (døde):</i> former number in Rolls and the name; former number in Main Rolls; names can remain until death</p>	National Archives, Copenhagen, on film (GS)
10. NONCONFORMIST RECORDS	17th Century to present	<p><i>Årsmøder: Trossamfund:</i> the non-state church congregations whose ordinances and records are accepted by the civil authorities on the same basis as the state church and are classified as recognized nonconformist; earliest: Reformed, Church and German, Moravian, Roman Catholic, Methodist</p> <p><i>Ikke Årsmøder: Trossamfund:</i> the unrecognized church congregations which have births, baptisms, marriages, deaths, and burials entered in the records of the state church (Lutheran)</p>	City archives; some on film (GS)
11. TRADE LICENSES (eg. license of borgebærer, borgebærer)	1596 to present	Name of applicant, occupation, date license was issued; sometimes age or date and place of birth and residence	City archives; 1596-1823 on film (GS)
12. SCHOOL RECORDS (Skoleprotokoller)	1584 to present	Matriculation records listing names of those enrolling in school; inventories, endowments, teacher's land tenure records; produce records of headmasters, assistants, and students	Provincial archives and schools; 1584-1905 on film (GS)
13. DEEDS AND MORTGAGES (Sæls- og Pantebrevsprotokoller)	1600 to present	Names of persons, relationships, residence; dates of documents or transactions, descriptions of properties involved	Provincial archives and local administration offices; 1580-1845 on film (GS)

TYPE OF RECORD	PERIOD COVERED	TYPE OF INFORMATION GIVEN	AVAILABILITY
14. LUTHERAN PARISH REGISTERS (<i>Kirkbøger</i>)	Earliest 1572; generally from 1645 to present	<i>Births and Christenings:</i> names of children born, sex, dates of birth and christening, legitimacy; names of parents, mother's age, names of persons present as witnesses at the christening; places of residence, occupations, relationships; father's name, usually in earlier entries only. <i>Marriages:</i> names of bride and groom, dates, ages or dates of birth, residences, occupations, personal or marital status, witnesses, date of marriage. <i>Deaths and Burials:</i> names of deceased, dates of death and burial, residence at time of death, occupation, marital status, age, cause of death. <i>Communications:</i> names of persons receiving communion, sometimes relationships, residences.	1573 to approximately 1925, provincial archives; 1925 to present, local parish custody; 1872-1915 (some to as late as 1925) on film (GS)
15. LUTHERAN CHURCH ACCOUNTS (<i>Kirkebogs-afgifter</i>)	1574-1923	Names of persons involved in accounts, land loans, poor rentals, tithes, prominent burials	Diocesan, parish, and National Archives; on film (GS)
16. COURT RECORDS (<i>Tingsbøger, other resp. records</i>)	1564 to present	Decisions in criminal trials, transfers of real estate, marriage settlements, guardianships, mortgages, miscellaneous judicary items; names of persons involved, occupations, relationships, residence	Provincial and city archives and local court custody; 1564-1886 on film (GS)
17. PROBATE RECORDS (<i>Sollegodsnotiser</i>)	1562 to present	Name of deceased and place of residence at time of death; sometimes date of death, enumeration of legal heirs; names of male spouses and their residence; ages of children and date of birth; place of residence and relationship (a husband, university and distribution of property)	Provincial archives and local court custody; 1562-1913 on film (GS)
Guardianship Records (<i>Overførsels- og dødsbøger</i>)	1573 to present	Name of deceased, names of heirs, relationships, residence, sometimes date of birth or christening, name of guardian	National and provincial archives; 1573-1870 on film (GS)
18. TRADE GUILD RECORDS (<i>Landsprosser</i>)	1527 to present	Minutes; names of guild members and those seeking membership; sometimes date and place of birth, age, parentage	Provincial and city archives, museums, guild custody; 1527-1896 on film (GS)
19. LAND TENANCY RECORDS (<i>Fæstebøger, Jordebøger</i>)	1513 to present	Names of residents, places of residence, dates of transactions	National and provincial archives; local sales and lease offices; 1513-1922 on film (GS)
20. PRINTED GENEALOGIES ALPHABETICALLY BY NOBILITY (<i>Adelsr</i>)	11th Century to present	Names of persons; pedigrees listing their progenitors to the earliest known ancestor; names of spouse and children; dates and places of birth, marriage, and death; residences; occupations, communications, relationships	Various archives and libraries in Denmark; in print (GS)

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American Heritage Winner

Airman First Class LeGrand Soelberg, active elder in the Colorado Springs Second Ward, has received an American Heritage Foundation individual service award for his role as co-editor of the Ent Air Force Base weekly newspaper. The award is given for the promotion of the ideals, traditions, and heritage of America.



The LDS Scene



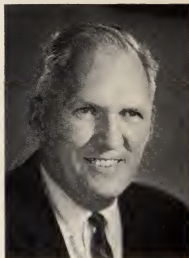
Rodeo President

Melvin Griffith of the Ricks College faculty, Church junior college in Idaho, has been named president-elect of the National Intercollegiate Rodeo Association. The association includes 88 colleges and universities. Brother Griffith, biology professor at Ricks, is a member of the Ricks College Second Ward bishopric.



World Record Holder

L. Jay Silvester, priests quorum adviser of the Smithfield (Utah) Fourth Ward and an internationally respected athlete, recently broke the world discus record with a toss of 218 feet 4 inches. Brother Silvester garnered fourth place in the 1964 Tokyo Olympics and is expected to win a gold medal at the Olympics in Mexico City this year.



Public Relations Head

Parry D. Sorensen, assistant to the president of the University of Utah, has been elected president-elect of the American College Public Relations Association at a national convention at Miami Beach, Florida. Brother Sorensen, a member of the Young Men's Mutual Improvement Association general board, is presently on leave of absence, serving as a research consultant for the Association of Governing Boards of Universities and Colleges.



Tabernacle Choir's Texas and Mexico Tour

Tabernacle Choir members enjoyed a mid-summer whirlwind six-day tour of Dallas and San Antonio, Texas, and Mexico City, Mexico. At HemisFair in San Antonio the choir sang songs of liberty and the Mormon pioneers before enthusiastic crowds. Choir members were greeted in Mexico City by mariachi musicians, then presented memorable concerts at the beautiful Palace of Fine Arts in Mexico City and posed for pictures at the Pyramid of the Sun before participating in the dedicatory ceremonies of the large Benemerito Church School complex in Mexico City. (See page 60.)



All-Church Golf Tournament

The 1968 All-Church Golf Tournament champions pose happily after receiving awards at honor banquet. The three-day tournament, held at the Alpine Country Club, American Fork, Utah, brought golfing enthusiasts from all parts of the Church. Winners were, left to right: Jeff Ellis, junior champion, of Oak Harbor (Washington) Ward, Cascade Stake; Billy Casper, popular Latter-day Saint professional golfer, who conducted an exhibition match and golfing clinic and presented the all-Church awards; Larry Summerhays, veteran champion, of Mountain View (Salt Lake City Second Ward, Hillside Stake; Arnold Ferrin, senior champion, Ogden (Utah) 43rd Ward, East Ogden Stake.



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HALL'S REMEDY

Salt Lake City, Utah

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GRADE A

Bufs and Rebufs

Ending Vietnamese War

During recent months I have read and been stimulated by Dr. G. Homer Durham's articles on current world events. "Ending the War in Vietnam" (July) certainly invites response. Comparison of the United States' involvement in South Vietnam to France's support of our fledgling republic is valid in pointing out the soundness of promoting a people's struggle for independence. Conceive if you will, however, the likelihood that France, during our war of succession, would have furnished at the same time aid to England in the form of raw materials and manufactured articles to be used by the British in their part of the conflict.

Preposterous? That one nation should send another materials and goods for use against its own interests? Of course it is. Yet our nation has followed just this course since having become actively involved in southeast Asia.

According to the *New York Times* of October 13, 1966, "The United States put into effect today one of President Johnson's proposals for stimulating East-West trade by removing restrictions on the export of more than four hundred commodities to the Soviet Union and Eastern Europe. . . ." These include rubber, metal ores and scrap, petroleum, chemical compounds and products, plastic materials, metal products and machinery, and scientific and professional instruments—all to be sent to countries that manufacture weapons and armaments for non-industrial North Vietnam.

We have literally supplied our opponent in armed conflict the tools for our own destruction. It is truly doubtful that the protagonists of this war could have persisted nearly so long without our generous support.

Norman G. Jones
Oakland, California

Lebolo-Chandler

The article "The Lebolo-Chandler Relationship" (July) was well done, but if the research printed on the Philadelphia indexes is to suggest that only four Chandlers came to America during 1800-1835, then it is misleading. Actually, there are eight Chandlers indexed between 1800 and 1835 in Philadelphia. Numerous other Chandlers are indexed in the records of other Atlantic and Gulf coast ports. Some of their first names and dates of entry are not listed. Interestingly, some of these men are listed as

"gentlemen" and are from England and Ireland. Any of these could be the Michael H. Chandler for whom scholars are searching.

Michael Marquardt
Salt Lake City, Utah

Teaching Johnny

The story in the June issue "Can You Teach Johnny to Pray?" was particularly impressive. Also, the art work you have been using has made this really a first-class magazine. Is this magazine ever sold on the stands?

Rex Whitmer
Flagstaff, Arizona

No. Several bookstores sell single issues, however.

President McKay Cover

I am writing to thank you for the wonderful magazine you put out. I find in my home the *Era* is smudged and read before I have a chance to glance through it! Your magazine has strengthened my testimony and I find something special in it every time for me. I anxiously await it each month. I only wish I could somehow win a lifetime subscription to the *Era*, so I would never miss an issue. I especially thank you for the beautiful picture of President and Sister McKay on the cover in June.

Ann Marce Trapier
Midvale, Utah

Grazie from Italy

We thank you for the articles you have published in regard to our mission, and the stories about some of our members.

President John Duns, Jr.
Italian Mission
Firenze, Italy

"Within"

I am so very grateful for our Church publications, and especially do I enjoy the *Era* and its up-to-date articles. I find that many prayers have been answered through the reading of inspired authors who have a deep love of the gospel. I find the letters in the "Buffs and Rebuffs" to be inspiring too. I think I appreciate most deeply in the June "Era of Youth" the poem "Within" by Sallie Clinton. What marvelous youth we have today!

Mrs. Helen L. Pooley
Nampa, Idaho

A Family Interest

I would like to say how much I have enjoyed reading through the pages of the *Era*. I am not a member of the faith myself, but I have a sort of family interest. The grandparents of my mother went over to Salt Lake City, in the company of some of their children in the year 1882. I have had the pleasure of reading the *Era*, through the kindness of an American cousin and her family living in Inna, Idaho.

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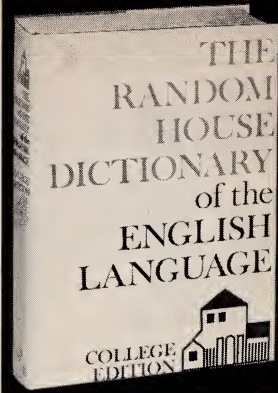
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The Church Moves On

June 1968

23 Maine Stake, 461st now function-
ing in the Church, was formed
from parts of the New England Mis-
sion by Elder Harold B. Lee of the
Council of the Twelve and Elder Boyd
K. Packer, Assistant to the Twelve.
President Ollie W. Ross and coun-
selors David F. Coffin and Merrill L.
Gogan were sustained.

Marin Stake, the 462nd, was formed
from parts of Santa Rosa (California)
Stake by Elder Marion G. Romney of
the Council of the Twelve and Elder
Eldred G. Smith, Patriarch to the
Church. President Weston L. Roe and
counselors Newell B. Stevenson and O.
William Olsen were sustained.

New stake presidency: President Sid-
ney B. Henderson and counselors M.
Sid Allsop and Morgan J. Ririe, Santa
Rosa (California) Stake.

This was the last weekend of stake
conferences before a summer vacation.

27 Pre-conference MIA events in-
cluded a young women's camp
day at Box Elder Flats, Mill Creek
Canyon, and the Master M Man-Golden
Gleaner banquet held this year at the
Wilkinson Center, Brigham Young Uni-
versity. Presiding Bishop John H. Van-
denberg and Relief Society General
President Belle S. Spafford were given
Honorary Master M Man and Golden
Gleaner citations.

Five different roadshow acts were
presented at Kingsbury Hall and East
High School tonight. They will be re-
peated Friday and Saturday evenings.
Three one-act plays were given at the
same time at the Pioneer Memorial
Theatre.

28 With the gold and green colors
of MIA blowing briskly, the 69th
annual conference of the Young Men's
and Young Women's Mutual Improve-
ment Associations began this morning
with an early morning reception on
Temple Square. Two general sessions
in the Tabernacle followed.

Young Artists Music Festival was
presented in the Tabernacle tonight,
featuring six young musicians, a youth
chorus, and an orchestra. The program
will be repeated Saturday evening with
six other soloists.

29 Despite the fact that June Con-
ference was scheduled so late
in June, this was one of the coldest
June days on record, weather-wise, as
MIA members scurried to day-long de-
partmental sessions in meetinghouses
throughout the valley.

It was announced that Wayne Player,
Ben E. Rawlings, M. Gordon Jonson,
and Floyd Loveridge have been ap-
pointed to the general board of the
Young Men's Mutual Improvement As-
sociation.

30 A traditional Sabbath morning
general session in the Salt Lake
Tabernacle closed this year's MIA June
Conference.

New stake presidency: President
Joseph A. Kjar and counselors Stanley
M. Smoot and Horace B. Stayner.
Davis (Utah) Stake.

July 1968

1 Promised Valley, the musical de-
picting the arrival of the pioneers
in Salt Lake Valley, began its second
season at the Temple View Outdoor
Theater before an audience of specially
invited Church and civic leaders. The
production begins its regular summer
season for tourists and others July 2.
It will be presented nightly, except
Sundays, through August 31.

Stanford G. Smith, 55, Regional
Representative of the Twelve for the
Spanish Fork (Utah) region, died in

Salt Lake City of a heart attack. He was a former president of Bountiful (Utah) Stake.

6 The appointments of Dale R. Curtis and David G. Thomas to the general board of the Young Men's Mutual Improvement Association were announced.

11 Elders Val Gene Hendrix of Santa Paula, California, and Darrel V. Edwards of West Point, Utah, were killed in an automobile crash during a heavy rainstorm at Linnville, North Carolina. The missionary companions, both 19, were serving in the Central Atlantic States Mission.

15 The First Presidency announced the appointment of O. Leslie Stone as president of the Salt Lake Temple, succeeding President Howard S. McDonald. President Stone, a native of Idaho and a long-time resident of California, has been serving as Regional Representative of the Twelve for the Oakland-Walnut Creek region.

18 Colorful floats and smiling Primary children depicting events in the life of President David O. McKay highlighted the annual Days of '47 youth parade. The Prophet, accompanied by his son David Lawrence McKay, appeared briefly near Hotel Utah to view the parade.

20 The Argentine government plans to reverse a policy of refusing to grant residence visas to U. S. missionaries of the LDS Church. Mario Diaz Colodrero, a government minister, indicated that only some of the 200 visa applications will be approved. "We are completing a careful study of the matter," he said. "Our decision will be based on absolute respect for freedom of religion as guaranteed by the Argentine constitution. We are also taking into consideration the real needs of the Mormons and the welfare of those young people working and living in a foreign land."

22 The Salt Lake Tabernacle Choir sang before a capacity crowd in the 10,000-seat Dallas Memorial Auditorium this evening in the first concert of their "HemisFair '68-Mexican Olympic Culture Concert Tour." Standing ovations brought three encores. Earlier in the day choir members had enplaned at Salt Lake City for the six-day tour.

Reflections Of a Bride-to-Be By Isabel Ann Ward



*Two hearts.
Two lives,
Eternity before us stretches on.
And here inside,
My soul hides feelings similar to
dawn—
Soft and pink and misty.
Barely out of sight,
Waiting breathless
Every moment
For a burst of glorious light.
Two hearts,
Today no longer two;
My vision opens, understanding of
"They twain, one flesh."
Comes into view.
Oh, God,
With humble, happy hearts
We thank thee for thy plan;
Creation and celestial love,
Thy gift to mortal man.*

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The Question of Political

Realignment

These Times

Illustrated by Ed Mayron

By Dr. G. Homer Durham
President, Arizona State University

● Several years ago a committee of the American Political Science Association released a report urging realignment of the two major American political parties on liberal and conservative lines. This report was generally neglected, and in this writer's opinion, rightly so. The genius of American politics has been (1) the avoidance of the single-will state and (2) the avoidance of single-will political parties. Even Franklin D. Roosevelt's overwhelming Democratic majority in the U. S. Senate split 39-38 when he insisted on Alben Barkley over Pat Harrison as majority leader.

The general avoidance of overt efforts to elicit support from only the like-minded while rejecting the contrary-minded in any of our major political affiliations has characterized American political life. In national contests the appeals have been made to the broadest segment of the public. Majority rule in this diversified nation has required broad appeals. The

politics of freedom involves compromise and the peaceful adjustment of differences. These political characteristics of the American constitutional system are the fruit of that constitutional system. These characteristics have constituted a significant departure from European and more ancient political ways.

The shift of Senator Strom Thurmond, South Carolina, in September 1964 from the Democratic to the Republican side illustrates this American political freedom of choice. But when Senator Thurmond suggested that all conservatives should follow him, and vice versa, he expressed a doctrine that runs contrary to the major political party systems. If followed, it would return us to the Middle Ages, when wars of religion, ideological persecution, and conflict characterized the state. Those nations were **not** "sweet lands of liberty." Liberty and political and religious tolerance go together or not at all.

It would be politically and morally reprehensible to force all conservatives into one party and all liberals into another. Such a tendency, in the long run, runs toward doctrinaire tyranny, intolerance, and the dangerous arrogance of the single-will state. The single will state espouses political belief or doctrine, rather than reflecting, freely, rational inquiry and the free opinions of the people. The establishment of the Constitution of the United States incorporated many things. But most of all it rejected the doctrine of the single-will state. As anyone knows who has read the history of the convention, the document of 1787 was based on the politics of compromise. When politics become dominated by one will, one doctrine, one set of political beliefs or values, the state soon becomes the instrument for oppressing, tormenting, or even liquidating all who dissent and oppose. Religious dissenters have usually suffered most.

The genius of the major American political parties, especially since the Civil War, has been based in their capacity to be houses of many mansions. A place for every point of view, somehow, sometime, in some place or section of the country, has been found in the major parties. As missionary enterprises, the parties have been virtually "catholic" or "ecumenical" in their approach to the citizen. Republican and Democratic workers in most parts of the country have not said, "Come, learn our political catechism, embrace our beliefs, think like us." Rather, like the American automobile, cornflake, or clothing manufacturers, they have recognized the moral sovereignty of the individual. They have respected the individual's right to exercise a free choice as a potential party worker, nominator, voter, and

office holder. To compete for votes (like the manufacturers' products), the responsible, wise leaders of the parties have attempted to put forth candidates acceptable to the largest number of active individuals.

Thus the system has remained subject to the ever-changing shifts, judgments, and experiences of widely differing individuals, youth and aged, men and women, farmers and bankers, laborers and entrepreneurs, who compose American society. Leadership has been chosen on the basis of success in achieving consensus, in compromising individual likes and dislikes into a coalition.

Persecution for cause of political conscience often occurs locally. But nationally speaking it has been foreign to our major political parties. Our politics, fortunately, compared with the widespread political murders, treason, and intrigues of the past, have been generally moderate and not violent. What violence has occurred, including assassinations of prominent figures, has generally been the expression of individual aberrations. With the exception of Lincoln's murder, few national tragedies have been motivated by American partisan strife or American partisan doctrine.

The best current example of what a political party becomes when it is based on doctrine, rather than on the free appeal to each individual's reasons and emotions, is the Communist Party. Those who, in the name of anything, want all liberals and all conservatives to be herded together in political parties based on political beliefs, attitudes, and doctrines should consider and note well this prototype in these or any other times. Such realignment would be tragic. It would end the American party system as we have known it.

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End of an Era

Relatives at a family reunion were having some difficulty connecting growing children with the proper parents. Uncle Dave approached Rosemary and asked her which family she belonged to. "Well," she replied, "I belong to my Heavenly Father—but he borrowed me to Evadean and Bud."
—Dorothy L. Rawlins, Walla Walla, Washington

Tireless bishop: One who selects "Put Your Shoulder to the Wheel, Push Along" as a rest song.
—T. Kirkwood Collins

If you wish to appear agreeable in society, you must consent to be taught many things which you already know.
—Johann Kaspar Lavater

Life Among the Mormons



On one occasion, I took Louis Untermeyer, a Jewish gentleman and noted literary critic, to stake conference. The choir sang "We Thank Thee, O God, for a Prophet," but they pronounced the words as most choirs do, "We Thank Thee, O God, for a Profit." Mr. Untermeyer leaned over to me and whispered, "I like that—profit. Ten percent. Why not? I could sing about that."
—T. Earl Pardoe, Provo, Utah

Apartment house sign: "No baby carriages or foreign cars in the lobby."

Hunter: "While wandering around the native village, I spotted a leopard." Friend: "Nonsense! They come that way."

Youngsters do brighten up a home. Whoever saw one of them turn off electric lights?

From our ancestors come our names; but from our virtues our honors.—Anon.

When little Jimmy returned from summer camp, his parents asked him if he had been homesick. "Not me," replied the youngster. "But some of the kids were—the ones that had dogs."

This is a day of sifting, when the Lord determines "who's who," when the "goats" will separate themselves from the "sheep"; actually this is the day when we must determine and prove whether we are Latter-day Saints or whether we are "Latter-day Ain'ts."
—Elder ElRay L. Christiansen

Boss to secretary: "I've got to call home. Send my daughter a telegram to get off the phone."

You never stub your toe standing still. The faster you go, the more chance there is of stubbing your toe, but the more chance you have of getting somewhere.
—Charles F. Kettering

We may make much of man's orbiting in space—but why marvel so much, asked one observer. Haven't we been orbiting in space all our lives on a wonderful world? The Creator is still in command.
—Elder Richard L. Evans

Danger must be known before fear can be felt. This is illustrated in the story of a dude ranch guest from Brooklyn who returned to his lodge after a day in the mountains, waving a formidable set of rattlers. "Where did you get those rattlers?" asked an astonished dude wrangler. "Off'n the biggest woin I ever saw," was the calm reply.

"End of an Era" will pay \$3 for humorous anecdotes and experiences relating to Latter-day Saint way of life. Maximum length 150 words.



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